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February 1926

The Occult Digest

A Magazine for Everybody

In
This Number

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The Occult Digest

A Magazine for Everybody

EFFA DANELSON, Editor

The Occult Digest Stands for "ONE LAW—ONE LIFE—ONE TRUTH—Eternal Progress Through Successive Embodiments"

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Is "Materialization" Proof of "Spirit-Return"?

☛ A photograph alleged to have been taken in the home of Major-General Sir Alfred E. Turner of the British Army for the late William T. Stead—*Psychic Power*.

The Occult Digest

A Magazine for Everybody

VOLUME 2

FEBRUARY, 1926

NUMBER 2

TRUTH

TRUTH—great are thy precepts; greater still, thy works—Thy hidden pearls are eagerly sought by all mankind. In by-ways and highways, the traveler follows thy light. Thou dost lead him over desert sands, and into dark caverns, through mountain passes, over winding paths to its summit. The people of earth have ever sought thy hiding place. Today, as of old thou art reviled and revered; the wicked curse thee and the humble abide by thy precept. Nature portrays thy loveliness.

TRUTH—scale of justice, river of absolution, the key to righteousness. Thy followers call out for guidance in their hour of greatest trial. It hath been said thou art Love from which the well of kindness springs. Men have relied on thee in times of distress and despair. Mothers have depended on thee and taught their children to honor and obey thee.

TRUTH—thou wast once mightier than the sword. Canst thou not bring back the confidence humanity once reposed in thee? Shall it seek in vain that fountain from which all souls may be blessed? It is said Truth shall triumph over all wrongs; and that though crushed to earth, it shall rise again. It seemeth a mockery when in the eyes of old and young, Truth is a stranger. Yet, from the deep recesses of their being we hear their cry, what is Truth?

WILT thou answer them, "I am that principle in Life that maketh the human soul to know that there is Life beyond the physical death. That thou art the jewel of rarest beauty that beguiles life from its waywardness, ever leading on to greater understanding, pointing the way to still greater achievements. Will not the time come when the children of earth may see, once more that thou art indeed, the light of the world; Knowing thee, no soul may lose its way?

EFFA DANIELSON'S *Living Editorials*

W *Has the Devil Been Loosed?*

WE READ in the twentieth chapter of the book of Revelations "an angel came down from Heaven with a key to the bottomless pit, bringing with him a great chain; and he laid hold of the dragon, the old serpent (presumably the one that tempted Eve) alias the Devil and Satan and bound him a thousand years and cast him into the bottomless pit and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, after which he must be loosed a little season."

Is this the season when he is loosed? Is the "little season" a few years or centuries? We are left in the dark as to when the term of one thousand years began, but according to the prophecy he certainly has been freed, paroled or broken jail for present conditions have all the earmarks of what he was to do when he got his freedom. Some indeed see the "Old Serpent" in the *League of Nations*, as in the seventh verse it reads "And when the thousand years have expired, Satan shall be loosed from his prison and shall go out to deceive the nations which are in the four quarters of the earth and gather them together to battle: The number of whom is as the sands of the sea."

The hope given humanity is that at last, this Devil is to be cast into the lake of fire and brimstone. The exact time when this revelation was given could probably be ascertained by some of our explorers, or perhaps, the astrologer can tell us! That the Devil is loosed, we do not question. The point we are interested in is, how long is his "probation" to last?

I *It Will Interest You*

IT WILL interest you to know that *this* is the age that has been prophesied by prophet, seer and priest. This is the age when men will turn their eyes heavenward to view the wonders.

This is the age when old laws shall pass away and new laws be established; the age when man shall triumph over the seas, the land and the air; when man shall see the greatness of his own being manifest in life.

Through the result of scientific research into the secrets of nature, man shall triumph over ignorance and by the power of thought shall control disease, the enemy of mankind.

We are just entering into the cycle known as the *Emancipation Era*. New and strange doctrines will be preached. These teachers will announce themselves in the language of symbols. A great intellectual wave will sweep the world; youth's demand for its rights will cause consternation in conservative circles, but youth will be enthroned and in its greater vision will proclaim a law that will force justice to the children of men, thus bringing salvation to the world through the understanding of nature's law.

T *The Martyr and the Mob*

THE martyr, listening to the cries of the angry mob stands unmoved—he is held by the power within him—the power that fired his brain, giving strength to muscle and endurance to his body. He is thinking ahead; he sees in every form—a life—trammelled with fear. He hears but heeds not the angry revelers he has called forth. He is living in the world of his creation and nothing can move him—he is a monarch—he knows that through his sacrifice man will be compelled to think and reason concerning the law he taught.

The martyr gives his all to incite riot—because he knows that if he would leave his imprint on the pages of history he must step aside from the beaten path—he must oppose the established creed of his sires—he must be against the mob.

The mission of the martyr is to proclaim *his* truth. The mission of the mob is to burn his message into the hearts of men.

All progress from time immemorial has been made through a sacrifice of human lives. The attempted protection of traditions by the mob element of the human race has created the thinking mind of today. The martyr and the mob cast the die for independent thinking, making progress certain.

T *The Independent Thinker*

THE independent thinker brings the long prophesied message of progress. Notwithstanding the false interpretation of the message of the seer of Galilee, its keynote was progress. The light of knowledge has come to the people of the earth through the independent thinker. Shall we destroy its brightness by destroying its messenger? Jesus came "not to destroy the law but to fulfill it." Was he not the independent thinker of his day? His aggressive message to the world was no greater than the message of the independent thinker of today. Religious bondage was no greater then than today, as is shown in the 23rd chapter of St. Matthew, when Jesus delivered a most scathing lecture in the synagogue, against the representatives of the Scriptures. In part he said: "Whatsoever they bid ye do, that do, but do not ye after their works for they say and do not. They bind heavy burdens on men's shoulders that they themselves will not move with one of their fingers. They love the uppermost rooms at feasts and the chief seats in the synagogue and devour widow's houses and, for a pretense, make long prayers."

It was the spirit of justice and of progress that inspired Jesus to act in behalf of humanity. It is this same spirit in the independent thinker today that makes him fearless in teaching the truth as he believes it.

Jesus was against bondage in the religion of his day, and sought to change it. The independent thinker is against the bondage in religion today. The 20th century is so resplendent with discoveries that prove the falsity of so much "religious truth" that the independent thinker frees himself from all such doctrines, choosing to live in accordance with nature's law, enabling him to become master of the elements which were so greatly feared in the early centuries.

Signs of the Ever-Changing Present

I *¶* The Searchlight

IN SEEKING for knowledge, man has ventured far from the staid and fixed law of ancient philosophers. The ministers of today are tenaciously lamenting this fact.

The searchlight of the adventures of the mind will restore the lost art and revive the lost word. Man is a triune being; his powers are manifold. From the brute to the angel is a mighty step but man in his quest for understanding has dethroned the brute, unwinged the angel and enthroned reason. The great searchlight with its limitless power has replanted the Garden of Eden and returned husbandry to the kingdom of Life.

The searchlight of reason floods the mind driving out the skulking shadows that have kept men in mortal terror of some unknown and undefinable ruler.

The searchlight of reason is opening the door for the triumphant entry of man into the secret chambers of his own being, enabling him to interpret the symbols of mythology and create new roads to Heaven. In its path, true glory is to be found. The coming heir to the kingdom will be the son of knowledge, in that great hereafter where all souls meet on common ground. The avenger of men's souls will have been swallowed up by that great effulgent light. The knowledge that God is only a term for law directs the mind of the searcher for truth, to analyze the law.

The searchlight of knowledge has given to the child of the future a passport that will carry him safely through eternity.

I *¶* The Changing Times

IN EVERY age the development of man's psychic powers have been prevented by the terrors pictured to him of the life after death. Today man no longer fears to die—he has gained so much knowledge in the last fifty years that death has become an asset rather than a liability. In exploring the skies he has created a new earth; in exploring the earth he has placed a marker on the grave of mythology and opened the door of emancipation from slavery, to the human race.

In raising the dead from the tomb of the past, man has let loose an avalanche of creative thought that will sweep the world, removing the decaying timbers that threaten it with annihilation. This raging torrent of inquisitive thought will test the old philosophy to its last dying member; not satisfied it will sweep the hearth from the burden of its ashes.

The discoveries of the twentieth century are in their infancy; the next quarter of this century will tear away the last thread of mystery concerning the survival of life beyond the tomb. The new discoveries of metals

and minerals will enable man to overcome the elements of the air which now shackle him to the earth and he will inhabit the air as easily as the fish inhabits the water. Once the human race is freed from false teaching concerning the creation, fall and future estate of man, it will wipe out all boundary lines of racial hatred.

Racial and religious hatred has been the bar to progress. War has destroyed the thinking mind of all generations leaving the unfit to propagate the races.

The close of the twentieth century will find the world inhabited by man. The other forms of life that may exist at that time will be only for the pleasure of man.

The changing times will turn man entirely from meat-eating; he will exist on the products of the soil and the air. The discovery of the life-giving forces in the air and light will bring about this change.

S *¶* Cross Roads of the Great Beyond

SCIENCE has not, as yet, discovered where the cross roads of the beyond lead. Just when the stage was set for the annihilation of all spirit manifestations, the great War broke out in Europe. Since that time the hope of a tangible, natural, living Life after death, has been strengthened. Scientists are now willing to prove the possibility of such a state of being but it is too late for them to claim the reward of proving it.

While they were busy tying mediums in sacks, investigating rappings and moving tables about, mothers found the cross roads to the Great Beyond to be where they met their loved ones on their return, to let them know of a country they had found. The cross roads of the Great Beyond are where the searcher for knowledge loses the veil of mystery; where the mourners' tears are dried.

The cross roads of the Great Beyond can not be determined by compass and square, but often are discovered with pick and shovel—at the grave. When hands are tired and the brain can no longer reason, the loved ones appear, pointing the way. The cross roads are established when from the silence there comes the voice of friend you have mourned as dead.

The cross roads, leading in every direction, are confusing to the traveler who does not understand psychic laws. The boundary line between the two worlds must be discovered through the power of perception, not with field glasses or measuring tapes.

These cross roads are to be found in the little perplexities and annoyances, which bring us to moments of meditation. In these silent moments, realization removes the scales from our eyes and we find the confusing cross roads have become one great highway, leading us into the country of the dead, revealing to us the one Law, one Life, one Humanity, one Goal!



"Night Life"

DOROTHY APPLEBY

in the ELSIE JANIS REVUE "PUZZLES of 1925"

☞ Reminds you of a female *Peter Pan*, ever gay and forever young. Perhaps she has found Ponce de Leon's *Fountain of Eternal Youth* for the Silicon Type are a living symbol of youth and mirth

Perhaps YOU Belong in the Silicon Type

A Character Analysis

of one of

The Nineteen Chemical
Types of People

Every Month

The Don Quixotes and the Micawbers
of the Human Family
The Silicon Type

By EMILY H. ROCINE



CL MIRTH MACK

—Night Life

CL The Silicon Type, in the theatrical world, are successful in comedy, farce or dancing, but never in tragic roles.

IF you doubt there are any Micawbers now alive, or that Cervantes, when he wrote his famous "Don Quixote" (said to be largely auto-biographical) was picturing an impossible fellow, just wait until you meet the Silicon Type and you will be surprised at the living likeness.

Being of vivid imagination and natural optimism, he needs no *Coue* to tell him to repeat "Every day in every way I am growing better and better." The man with the Micawber-like disposition does not need the practical psychologist to tell him to hope for the future for he is already living in hope and never lives anywhere else.

Silicon abundantly supplied and utilized in the body makes the blood alkaline and warmer, gives energy to the muscular and motor system and cheerfulness to the mind. These people actually "feel their oats." (Oats is a Silicon food.) They are strong in muscle and optimistic of mind. The horse that is fed on oats has a more active and vigorous set of muscles, a glossier coat, and is more willing to work.

Motor energy is increased by silicon food. Nervous exhaustion demands an almost exclusive silicon diet. Silicon helps the circulation by making the arterial walls stronger and more elastic, muscles are more firm and the hair more luxuriant and glossy. Silicon, in fact, acts like a tonic on mind and nerves.

The Silicon girl is lively, light hearted, loving, unconcerned and heedless. She loves to laugh, dance and sing, but dancing is her favorite pastime. Her face is flushed and fingers and feet are never still. It is as natural for her to be gay and happy as it is for the bird to sing. Whatever happens, she is never gloomy. If sick, unfortunate, neglected or poor, she does not complain. It is impossible for her to worry, for her very blood dances and sings as it flows along like a brook in the summer time. It is always summer time to the Silicon Type. She is always slender but with good sized bones, rather large feet and bony hands. She has a

small face, smiling eyes and her eyes are very bright and glowing. Her hair is luxuriant, glossy and wiry; it may be a rich black or a reddish auburn or a golden, straw-colored blonde. In any case is usually curly or wavy.

She may be tall and slender or short and slender, but never very short. She is well adapted by nature, disposition and habits, to feel at home in stage life. She is free, graceful as a dancer and never timid or bashful. She is not afraid of work but is almost tireless. She can outdo in work and activity a girl of any other type.

This type has been compared to the gazelle, light-footed and innocent, "(Sweet and fleet and beautiful, in a coat of brown)."

She is likeable and makes many friends and very few, if any, enemies. She possesses a sunny disposition, a smiling and friendly personality and a tendency to talk incessantly. She makes a very sociable neighbor but is never clannish. In fact, she has few ties and does not carry the old friends in mind when far away. "Out of sight, out of mind" holds good with her. She is living in the future and in the present and forgets the past. New friends, new home, new interests—progress and change—this is the life for the Silicon Type. They are thoughtless and changeable, more or less reckless and happy-go-lucky, but very industrious and only at times display a nomadic and tramp-like indifference to conventional life and habits. They are able to work hard and long without depleting their energy; work all day and dance till morning; no type is so able to do this without injury to health and spirits as is the Silicon Type. They are always ready to help others, full of sympathy and accommodation.

Silicon, in blood and tissues makes a man jubilant over his plans, enthusiastic and mutual minded. They want to share their good fortune with others. A man of highly alkaline tissue is speedy and accurate. He can decide instantly and ready to act at once.

(Continued on page 34)

C How Activity Lures and Fascinates Psychologically

THE Hypnotic POWER of Motion

By Dr. Claude Wm. Chamberlain

THE following press dispatch appeared in yesterday's news from Niagara Falls:

"A young woman, as yet unidentified, early today walked out into the Niagara River, apparently intent on reaching the stronger current which would carry her over the falls. On the edge of the roaring waterfall, she lay down. Reservation employees, who happened to pass, saw her and rushed out forming a chain in the water. They succeeded in dragging her ashore just as she was beginning to drift toward the cataract."

The hypnotic lure of Niagara!

The hypnotic fascination of countless other things in *motion*!

Niagara is known as the national suicide grounds, and yet many thousands of people die from the operation of the same natural law on city streets, at railroad crossings, at race tracks, and in countless other places.

Yet because of the spectacular nature of the falls, and the instinctive horror of drowning, Niagara is the symbol of suicide. Hundreds of people have met death by a plunge over the falls or by a leap into the turbulent waters of the rapids. The mysterious call of the seething water is a siren song to many highly *suggestible* people. Several suicides have been known to occur in a single week at Niagara.

Tourists and police often find along the shores of the river personal belongings, with a hastily scrawled note, containing the last thoughts of some suggestible somnambule, who could not withstand the attack on the nerves, of Nature's greatest wonder. Often times, the hypnotic thought of suicide is instilled on the spur of the moment by the mysterious witchery of this great spectacle of *Nature in Motion*.

An observing student of psychology, standing at Prospect Point, cannot help but notice the power which the cataract exercises over the more suggestible individuals. It is as if a giant magnet is tugging at their imaginations, while a devilish voice whispers: "Come with me over the falls in the greatest of all adventures—*Death*."

A frail, highly-sentient woman will approach the edge of the precipice and suddenly withdraw, terror-stricken, with her hands over her eyes, to blot out the awe-inspiring scene. Even strong men, with less than ordinary suggestibility, often feel that compelling force that seems to beckon them to death. Some people run away from the falls in terror.

Many people have been seen to wade out into the rushing waters with a smile on their lips, calling goodbye to the helpless on-lookers. They go like people who walk in their sleep. Some of them are happy

Will The World

Be lured to destruction by the hyp-no-tiz-ing, tan-tal-iz-ing, mes-mer-iz-ing jazz methods of today.

How the "Law of Motion" hypnotizes the individual as easily as the masses, and how the suggestible somnambule is lured to his death by the majesty of Niagara, the thousand and one forms of speed mania, the circus, the political and military parades, and how religious revivalists save souls by understanding the psychology that *makes* them "hit the Sawdust Trail."

newly-weds, with no reason for suicide. Their suggestibility robs them of conscious thinking or reasoning, as they become hypnotised by the law of motion.

Those who have premeditated suicide, go about their preparations for death, deliberately, while the suggestible somnambules make no preparations, do not anticipate death and, probably, in many cases, are not at all conscious of what is going on. Sometimes, the shock of the cold water overcomes their somnambulism, after they have waded out into the raging current. Then, when it is too late, they scream for help from the onlookers.

Civilized man was not the first to feel the hypnotic lure of the moving waters of Niagara. The Indians, long ago, felt the awesome attraction of this mighty movement of forces. They believed that the falls were the abiding place of the God of Waters, whom they worshipped devoutly.

Every year, in a flower be-decked canoe, the fairest maiden of the tribe was sent to her death over the falls as a sacrifice to "The Great Spirit" which was supposed to reside in the cataract. This was believed to appease the wrath of the God, so that the Indian braves might not be drawn down the current of the river, when they paddled into the stream higher up.

Science, with its knowledge of *suggestibility* in relation to the law of motion, can now explain, not only the superstition of the Indian, but also the cause of countless suicides.

This includes, not only those at Niagara, but those which take place all over the country, and which usually are supposed to be accidents.

A locomotive engineer driving his huge iron horse along the steel rails blows the whistle for a railroad crossing. His keen eye tells him at just what moment his engine will reach that point.

At the same instant he perceives a high-powered automobile approaching the crossing at top speed. The driver of the car sees the approaching train but, instead of slowing down, he opens the gas and races the locomotive for the crossing.

The engineer knows what is going to happen, and, usually, is powerless to prevent the "accident." But he knows what has happened. The hypnotic power of the motion expressed in the plunging locomotive has gained control of the automobile driver and he is driving to his death. The lure of speed and action has won out once more.

The coroner will say that the automobilist "came to his death by accidental means," but it is no more an

(Continued on page 22)

☞ *Truth Stranger than Fiction*

Prophetic Warning of the Earthquake in Tokio

By MORA L. ACKERMAN

FOR some few days prior to the disastrous earthquake of Japan last September, I, with two of my relations—husband and sister—had been located at the Imperial Hotel, Tokio. Having been there on three previous visits we were discussing the advisability of going to the mountains of Wyanshita or Nikko—our inclination being toward the former place.

Having decided to leave Tokio on Saturday, Sept. 1, in the afternoon, and having previously arranged to go to Yokohama for mail in the morning, I was persistently told, both by thinking and automatic writing, that we must upon no account be in Tokio later than Friday—preferably, Thursday.

When I suggested to my husband that we go on Thursday or Friday, he gave me as reason for remaining, that Friday being the Emperor's birthday, the mail would not be delivered and in consequence, he must go to Yokohama the next morning to secure it. (The house the mail was to be gotten from was crushed instantly by the first shock, with no human being remaining to tell the tale!) Whereupon I agreed and was answered instantly—automatically—It is not right at all, but very wrong—for you must not be here the last day of the week.

I did not repeat this command, but as it was given to me both by thinking and writing almost continuously during the day, in the evening, I remarked that both automatic writing and thinking said "We must leave for Nikko. Thursday or Friday at the latest." Thereupon, to my amazement I was answered, "Very well then, we will go." This answer from my husband was even more of a surprise to me than the fact of the automatically given advice.

Naturally I had every confidence in that, since it had served me well many times, but my husband had hitherto not given many demonstrations of his belief in the power I had less than a year before suddenly found myself possessed of. So this answer was proof, to my mind, at least, of the mighty powers of this unseen dictator.

In accordance with this plan we found ourselves safely esconced in Nikko at the appointed time, by Friday—the last day of August. That day, a perfectly ideal one, passed without any untoward incident. We, as did other tourists, wandered through the aisles of Nikkos' marvelous temples; walked under and around those magnificent pagodas, than which there is nothing more remarkable for beauty and symmetry in the world; listened to the tinkle of the far off silver bells and wandered through the woods to that very beautiful red lacquer bridge—the Emperor's own—and used only for royalty. In all ways, that day was no more eventful than any other and it gave no slightest indication of the disaster of the morrow.

At breakfast time on Saturday, the clouds were dark and lowering; typhoon winds and rain had succeeded sunshine to such an extent that upon seeing the lowness of the small barometer we always carried with us, my husband said anything could happen. Prophetic words—though at the time we did not realize it, for at just five minutes to the noon hour, the house began rocking like a tossing boat and we realized with terror that an earthquake was upon us.

Running out of doors until the first shake subsided.

though it returned hourly and even quarter hourly, people from all parts of the town ran from their homes and hotels to the open, for strangely enough, trees are areas of safety and Nikko is so well wooded that the open means trees.

At that first shock I received automatically this statement and for purposes of proof, I recorded it as soon as I returned from my first "running out." *"Now you know why I warned you to leave Tokio. If I had said 'on account of an earthquake' you would have doubted it more or less and your husband decidedly more, and the object was attained by your leaving Tokio."*

Even then we had no conception of what such a warning had meant to us for we were yet unaware that the shake was not a local one, and it was not until the day following that a message dropped for the Emperor, whose summer home is at Nikko, from an airplane, gave us details of the frightful tragedy.

We, who for five weeks were prevented from leaving Japan first by an utter inability to get away by boat or rail and later because we were waiting for the arrival of our trunks from the Imperial Hotel, Tokio, knew well the length and depth and breadth of that disaster. And had we not done so, a view of what had been beautiful Yokohama when for thirty-six hours we were anchored at the remains of the pier there, waiting for the first silk shipment to come by boat from the interior, would have convinced us beyond doubt.

The few remaining walls were being rapidly dynamited and whether we would or not, we were forced to see it coming perilously near to our vessel in the shape of rocks, stones and brick, catapulted high into the air. In the hope of finding something to remind us of the city, we had gone ashore over a temporary bridge of boats and had found nothing whatsoever except heaps of dirt and stone and wood, most of it charred beyond recognition.

I had sailed from that lovely harbor three times, each time with regret, and the hope of a return. But I had no such feeling that day. On the contrary I was thankful to turn my back on the devastation of that beautiful country and set sail for our own home land.

In addition to the warning of the disaster, we were enabled entirely by and through the same means—automatic direction, to so regulate our plans that in comfort and safety we were able to go in a round about way to Kobe Harbor, awaiting the arrival of our trunks, also sent as directed, by automatic writing.

These are my reasons for my confidence in the fact of automatic writing, and there remains just this to add: that it was an impossibility that subconsciously (as many people misinterpret the gift of the automatic) I could have received the warning, for to my knowledge there was no other human being who knew in advance the advisability of leaving Tokio. Seismologists had predicted disastrous earthquakes within the next six years—whereas to the day thereof, I was warned. And furthermore the warning was confirmed just after the cause of the warning had shown itself. So it does seem as if truth were stranger than fiction and stronger by all odds, since all the fancy in the world or play of ones imagination would not have kept us from the perils of that fateful first of September.



Of all modern stimulants to thought, to the emotions, and to general aesthetic appreciation, none constitute such a powerful conscious or unconscious educational force as the motion picture. The screen and its mechanics have a distinct psychological advantage over the still picture, the spoken word, or the printed page, and while it would be folly to attempt to supplant one for the other—each having its own particular indispensable place—yet the cinema is predestined to accomplish materially what the above three mediums have attempted to.

It has demonstrated itself to be especially adaptable for the presentation of the fanciful and the imaginative. Those who have witnessed pioneer efforts along these lines such as "Peter Pan," Nazimova's "Salome" and "The Thief of Bagdad" will readily see that. There are fields as yet untouched. The possibilities of the use of the supernatural element are almost boundless—being limited only by human ability and imagination.

Though the ingenious methods of production have increased and improved, the mechanical side has not made up for the lack of the one thing vital to true expression. It is soulless. It lacks individuality and character. One mind, one personality, one influence must dominate a work in order to have a harmoniously creative whole. A special virtuosity and versatility is required, perhaps. Difficult as it may seem—it has been done. One has but to recall Nazimova's "Salome," "Der Golem," and, of late, "The Last Laugh," and "The Salvation Hunters," to see the result of the application of such an ideal.

The settings, lighting, pantomime, and general breathlessly bewildering tempo of "The Cabinet of Dr. Caligari," are a result of an attempt—the first attempt—to use the motion picture to show the workings of an insane mind. It, in its combination of impressionistic settings and acting, is the first psychological study ever offered the public via the "movies."

"The Cabinet of Dr. Caligari," is, it must be said, post-impressionistic. It is not impressionistic in a particular sense. Its value lies in the fact that it is impressionistic in the general sense of the word. Manet, Monet, Cézanne, Picasso, and Van Gogh were the early exponents of the "isms." Needless to say they were in their time the center of much bitter conflict. Some proclaimed them masters, others declined to have anything to do with the "new art." But the "isms," the bane of the old school, at their raging height, were, for the most, confined to the Continent. They proved to be an aftermath, a psychological degeneration and reversion as a result of the war. They were new, they were popular, they coincided with the post-war spirit. Bolshevism and expressionism, German marks and cubism doubtlessly had much in common. But it proved a stimulation to

The CABINET

One of the Most Remarkable

By LEYNORD

[Illustrations

many and much of lasting good has come of it. Max Reinhardt and Gordon Craig have created a new art of the theatre with the ideals of the "moderns," and one has but to visit any exhibition of contemporary paintings to see the influence it has had upon many of the most conservative artists.

Impressionism aims not at reality if, by reality, we mean it in the photographic sense of the word. It, in its essential nature, strikes at the heart of things; going beneath exterior appearances. It has often proven itself an excellent medium for the expression of an individual's reaction toward what might be (to the average person) a most commonplace thing. There are emotions and impressions, swift fleeting emotions and impressions that elude any attempt to record them. It is here that the "isms" play an important role. (I am speaking now in a somewhat limited psychological sense.) In this regard they may be characterized as being as important to the fullest expression as psycho-analysis is to the modern psychological laboratory.

Melancholia and hypochondria are the progenitors of much that is profound and more that is strange. As nothing is either good or evil in itself, so the peculiar mental twists, even the mad obsessions and delusions of many unhappy mortals of the past have proven indirectly to be a gift from the gods to the uninspired masses. Strange as it may seem, biographical history will show the greater portion of the most exalted creations of art, literature, and music, and the deepest and most penetrating works of philosophy and science were by individuals whose lives show a singular irregularity, both mentally and morally, and, shall we say—spiritually.

One thing impresses itself upon the mind of the person who has taken interest and patience to investigate the subject. It is this. The unseen conflicts, the "battles of the giants," which are carried out in the labyrinthine chambers of the aberrated mind, often have other than a purely physical basis. They have causes other than those which any post mortem with scalpel and microscope will reveal; or than any other theories based upon our present knowledge of the brain cell structure will explain.



of DR. CALIGARI

Psychological Films Ever Produced

R. GRAY

by Goldwyn]

"Caligari" is weirdly and almost unreasonably subjective. Its leaning trapezoidal walls—triangular doors—crazy corridors—dizzy angles—erratic roofs—precipitous rhomboids, are comparable only to a frozen catastrophe or a chapter ripped from a nightmare.

It has a tendency to make the spectator question for the moment his own rationality. As a story told and seen by a disordered mind, normal comparisons are lacking until the climax. It is only at the culmination that we learn that the hero is a psychopath—his narration a fabrication of his own delusions.

"The Cabinet of Dr. Caligari" savors of the absinthine tales of E. T. W. Hoffmann and Edgar Allan Poe. In its motif there is much of the shadow world of Hades.

The fantastic plot opens with Francis, a melancholy young man, seated on a garden bench talking to Sir Oliver, an aged traveler. Night comes on; the weather is damp and chilly, and, as his way is long, Sir Oliver begs the hospitality of the young man until the morrow. The scene is one of oppression and silent grief, of madness and impending evil. As they talk a young woman dressed in white slowly passes in front of them with a fixed dream-like stare.

This synopsis is written almost entirely from memory after viewing the picture several times. It is written literally—following the cinematographic action as closely as possible for the sake of continuity and coherence. It must be said that it represents a psychiatric problem and for a complete understanding, must be carefully read.

Francis appears strangely moved, and draws close to Sir Oliver exclaiming: "My betrothed. We never mention Caligari in her hearing."

This statement puzzles Sir Oliver, and his facial expression plainly reveals it. But Francis does not notice it, and continues:

"She has been as you see her since a dreadful day last August. You will probably think my story the muttering of a madman, so incredible are its horrors, but I assure you I am hopelessly sane....."

"I was spending the summer in the little town of Holstenwal somewhat north of here....."



(The scene then opens with a characteristic view of the town of Holstenwal. Characteristic on account of its general relation with the rest of the village scenery.)

Preparation for the village fair has routed peace and quiet, and all are busy and bustling for this important annual event. Amidst the din, high above the streets in his cloistered attic, sits Francis trying to concentrate his attention which had been distracted by the noises on the street below.

Unnoticed in the throng, a strange old man enters the office of the town clerk, and handing one of the clerk's assistants his card, announces himself as *Dr. Caligari*. He inquires for the town clerk and is advised to wait until the following day, as he is extremely ill humored. Dr. Caligari, however will not wait and approaches the town clerk who angrily cries, "Don't interrupt me when I'm busy. Wait over there!"

Caligari goes to one side and sits down while the excited clerk yells to his frustrated assistants. After waiting for some time Caligari becomes impatient and again goes over to the clerk. The clerk roars: "Sit down, fool!!" Caligari retreats at this while a look of intense anger overspreads his face—a look fortelling revenge for the insult.

After a lapse of some time, the clerk comes over to Caligari who now assumes a smiling face. He at once explains his mission—a request for a permit to operate his concession at the fair.

"What kind of a show have you got?" the town clerk snaps.

"Caesare, the somnambulist!!" Caligari answered. "He foretells the future!!"

The clerk sneeringly retorts "Faker!"

Caligari becomes angry at this and turns to leave but is given the desired permit.

That night the first murder occurs. The town clerk is stabbed to death. The killer leaving no clew as to his identity.

In the center of the general confusion typical of a fair stands the tent of the mysterious Dr. Caligari who is attracting the wandering crowds with a small bell and a lurid poster of the somnambulist he is displaying within. Allan, a youthful friend and dreamer, living near by, finally prevails upon Francis to drop his studies and accompany him to the fair. Here they are attracted by the sinister figure of Caligari and his hypnotic patter.

"Ladies and gentlemen!! Don't miss this great sensation!! Caesare, the somnambulist, Caesare, who has been asleep for twenty-three years is about to be awakened. Come in and watch me bring Caesare to life.....!!!"

(Continued on page 36)



Q The Second of a Series of Startling Facts about the Workings of Hypnotism in Everyday Life---Never Before Published.

HYPNOTISM and The Law!

—AS RECOGNIZED BY THE COURTS

By Charles H. Mc Dermott

THE courts of the United States of America have been slow in recognizing the defense of Hypnotism in criminal cases, and the hypnotic state existing in questionable transactions.

The subject has been much discussed by different writers. With but a few instances the Supreme Courts of five states of the Union have given the subject sufficient recognition to comment upon the hypnotic state. The leading cases in which the subject was discussed in America have been the cases of *People vs. Worthington*, 105 Cal. page 166, *People vs. Ebanks*, Vol. 117 Cal. page 652, and the *State vs. Donovan*, Vol. 125, Iowa page 44. Since these decisions the Supreme courts of other states have merely mentioned the subject in their opinion, only to discard it as a defense.

The situation is quite different in Europe where the highest tribunals have recognized the subject of hypnotism as a defense in criminal cases, and especially in France where the courts have considered the state as a matter of obtaining evidence, and have given credit to the evidence produced by such method. Austria follows next in recognition of hypnosis.

A comment on the leading cases in America may not be amiss.

In *Rogers vs. State*, 33 Ind. 643, (year 1870): "Where it appears that accused was addicted to the excessive use of opium, and at the time of the supposed larceny he had been deprived of his accustomed supply of the drug, evidence as to what effect such deprivation would have on his mental condition was admissible as tending to show whether he was in such a condition mentally as to be able to commit larceny."

In 105 Cal. 166, the Supreme Court in its opinion declares: "Counsel offered testimony as to the effect of hypnotism upon those subject to such influence. The court ruled out the evidence, and, we think rightly. There was no evidence which tended to show that the defendant was subject to the disease, if it be such, merely showing that she was told to kill the deceased and that she did it does not prove hypnotism, or, at least, does not tend to establish a defense to a charge of murder."

In the case of the *State vs. Donovan*, March 10, 1905 (125 Iowa 44), the prosecutrix was a school teacher, age 22, a cousin of defendant's wife. He pretended to be a hypnotist. In 1901 he had put her to sleep, at a family entertainment at her home, and according to her testimony she had been under his influence several times since. Subsequently he told her he loved her and embraced her. She frequently called at his real estate office when he would kiss and caress her. He claimed he could "sit down and make a suggestion that she come to his office at a certain time, and she would come." She says she could not stay away.

From the questions she stated she did not know whether it was flattery or the influence but "he had an influence over me in some way."

Finally he happened at her home when she was alone and flattering her had intercourse with her. She is unable to say whether this was done with her consent, but knew what was done, and that it was wrong, and told him it was not the proper thing to do. Jury found defendant guilty of seduction.

Supreme Court held the evidence tended to show that he was pretending to exert an hypnotic influence on her, and thereby having some effect on her mind.

Held court has right to receive evidence of other acts of defendant showing hypnotic influence.

To establish their qualifications to testify as experts on the use of hypnotism as an anesthetic stated—the one, that, he was the superintendent of an insane hospital; had not made an extensive study of the subject, but knew, to a certain extent, what modern authorities said on the subject; had never practiced hypnotism, but had witnessed experiments by others; and the other that he had made some study of the subject, had practiced it somewhat and knew a few of the works recognized as standard authorities but had never attended a school teaching hypnotism; there being but one in existence, located in France.

Held, expert should always possess such a degree of knowledge or skill as to enable him to speak intelligently upon the subject, and beyond this in passing up on the preliminary proof, much must of necessity be left to the discretion of the trial judge. Held no error in permitting them to testify.

The court in *People vs. Joseph J. Ebank*, 117 Cal. 652 (August 1897) took the arbitrary narrow view of the subject and refused to recognize the hypnotic state.

Defendant called as a witness one B. A. Stephens and offered to prove by him that he was an expert hypnotist, that he had hypnotized defendant, and that when hypnotized defendant had made a statement to him in regard to his knowledge of the affair, from which statement witness is ready to testify that the defendant is not guilty, and that defendant denies his guilt while in that condition. The court sustained an objection to the testimony. The court (below) said "The law of the United States does not recognize hypnotism. It would be an illegal defense, and I cannot admit it." The court then repeated, in substance what it had said to the jury, and told them to disregard the offer. We shall not stop to argue the point, and only add the court was right. (Opinion by Leards, C. McFarland, J. said; I concur in the judgment and in the opinion of Mr. Commissioner Leards; but what is in the opinion on the subject of hypnotism must be taken as applicable to the testimony offered on that subject in this case, which was clearly inadmissible, and not as covering the whole subject. It will not be necessary to determine whether or not testimony tending to show that a defendant committed the act charged while in a hypnotic condition is admissible until a case involving that precise question shall be presented. All other judges concurred in above.

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PSYCHOANALYSIS and Child Training

AFFECTION

(Being the Fifth of a Series of Lessons for Parents, giving a Discussion of the Psychology of the Child, a Problem, illustrating an actual situation from Child Life, a Solution offering ways and means of correcting the difficulty with Questions suggested by the Problem.)

By Daniel H. Bonus, D. P.



HOW far should parents go in giving affection to a child? Should affection be lavished on a child without restraint? Is it better to withhold affection for fear of spoiling the child?

These questions are vital for the future development of character, of happiness or misery. Further, the ignorant handling of the affection problem may bring about many forms of nervousness and, in extreme cases, insanity.

The vacillating, weak and irritable character is often brought about by excessive affection during the first two or three years of a child's life, followed by severe discipline, spanking or teasing later on. The child loses confidence in the parent who was formerly so wonderful and kind and now such a source of scolding and nagging. Unconsciously he feels that he cannot trust anyone, least of all himself, after losing confidence in the parent. He no longer tries to please anyone and becomes the so-called "difficult" child. Delinquency and crime follow in quick succession.

Nervousness is brought about through a type of abnormal affection, that type of affection that belongs more properly to a lover than a child. This consists of wild, passionate hugging and kissing, making the child breathless with excitement. The child's sensations are aroused long before the proper time, its sexual feelings are precociously developed and it begins to feel demands for sensual gratification that are almost impossible to satisfy. Later in life this demand will grow to such an extent that it will be accompanied with shame and humiliation. There will be an effort to repress the demand and an inner conflict will rage to such an extent that a nervous break-down results.

In extreme cases the nervous system becomes so sensitive through excitement that perversions develop. The secret knowledge of such demands causes a withdrawal from the world of social contacts, brooding and peculiarities of many kinds that may develop into insanity.

All this because parents are ignorant of child training principles and nature's penalties for extreme stimulation of the nervous system. Excessive affection is more powerful in its effect than alcohol. No parent would think of giving a child continued doses of alcohol. No more

should they administer doses of excitement that intoxicate a child with like effect.

Affection is necessary to the proper development of a child. But it should be a sane, calm affection that gives the child a sense of pleasure without excitement. There is enough excitement in this busy world of ours without adding to the burden that the nervous system is required to bear ordinarily.

A mother's kisses may be given to a son without stirring in him those deeper feelings of passion reserved for his future love life. The same may be said for a father in loving his daughter. Even between parents and children of the same sex, excessive affection is often the direct cause of sex perversions. The child's feelings being aroused by one of his own sex, he forms this relationship as a love model and finds himself giving his affection only to those of his own sex.

Love your child. Kiss your child. But do not love him as if he were a sweetheart. Save that for him so that he can give this kind of love where it properly belongs. Never excite him with affection. Calm him with affection and use it as a pleasant reward. The lesson is simply that of avoiding extreme sensation. Then the sweet little son or daughter is quite safe in the future.

Problem

A little girl, six years of age, was quite nervous, troubled by disturbing dreams approaching nightmare, complaining that something was crawling over her body at night.

Solution

Analysis of this little girl's love situation disclosed the fact that she craved the most intense sensations. She loved to be thrown high in the air, even while she was terrified at the prospect of falling. She insisted upon kissing full in the mouth with a zest that was unmistakable. Her movements were over-active and everything she did was intense. The least little disagreement drove her into a tantrum.

The solution of this problem revolved around the principle of substituting calm, quiet surroundings and behavior for excitement provoking actions. Her nervous system was given a chance to recuperate. Affection

(Continued on page 28)

The STARS of FEBRUARY

By "Libra"

WE STILL continue, in February, to notice overhead, some of the most brilliant stars in the celestial galaxy, while that of *The Lynx*, like that of *Camelopardalus* (the Giraffe) exhibits no very interesting features by which it can be distinguished, nevertheless it is well to know, from month to month, all of the pictures which the ancients fancied they saw in the empyrean. *The Lynx* contains only a moderate number of inferior stars, scattered over a large space N. of *Gemini*, between *Auriga* and *Ursa Major*. The whole number is 44, and only three are as large as the 3rd Mag. We ought to know *The Lynx*, however, as its center is on the meridian about 7 p. m. on the 1st, or 9 p. m. on the 23rd of February.

More interesting to both astronomer and astrologer, is the large constellation of the *Gemini*, or *The Twins*. The figures *Castor*, and *Pollux*, which it is supposed to represent, are to be seen in a sitting posture. *Gemini* is the third sign but the fourth constellation in the order of the Zodiac, and is situated south of *The Lynx* between *Cancer* on the east and *Taurus* on the west. The orbit of the *Earth* passes directly through the constellation. As the *Earth* moves round in her orbit from the first point of *Aries* to the same point again, the sun, in the meantime will appear to move through the opposite signs, or those which are situated right over against the *Earth*, on the other side of her orbit.

Accordingly, if we could see the stars as the sun appeared to move by them, we should see it passing over the constellation *Gemini* between the 21st of June and the 23rd of July.

Gemini contains 85 stars, including one of the 1st, one of the 2nd, four of the 3rd, and seven of the 4th Mag. It is readily recognized by means of two principal stars, *Castor* and *Pollux*, 1st and 2nd Mag. stars, in the head of *The Twins*, about $4\frac{1}{2}$ degrees apart. There being only 11 minutes difference in the transit of these two stars over the meridian, they may both be considered culminating at a few moments after or before 9 o'clock about the 24th of February. *Castor* is of the 1st Mag., *Pollux* of the 2nd. *Pollux*, in the head of *Pollux*, is $4\frac{1}{2}$ degrees E. E. of *Castor*, and is one of the stars from which the moon's distance is computed in the nautical almanacs. The changing brightness of *Pollux* for years led astronomers to consider him varying from the 1st to the 3rd Mag., but the astronomer Herschel, after 25 years of observation, discovered that the variation was due to the fact that

The Understudy

I THINK, as Luna moves her mimic way
Across the starlit stage in Heaven's play
That she must tire of her masquerade
Of shadow-parts by other actors played!
I think she longs for something of her own;
Some talent shining forth as hers alone,
Some art with which to prove herself a star
Compelling as her sister planets are.
Yet, of that galaxy who rule with power
The glories of each swiftly fleeting hour
That sees their triumph ended and begun—
Despite the brilliance of their passage there
Against the deep vault of the sable air
Who, after all, is mistress to The Sun?
—Libra

Castor is really two stars, revolving about each other every 342 years and 2 months.

About 20 degrees S. W. of *Castor* and *Pollux*, and in a line nearly parallel with them, is a row of stars 3 or 4 degrees apart which distinguish the feet of the twins. The brightest of these is *Alhena* in *Pollux'* upper foot, and the next small star S. of it is in his other foot. This row of feet is nearly two-thirds of the distance from *Pollux* to *Betelgeuse* in *Orion* which we located last month, and a line connecting them will pass through *Alhena*, which may help to find it. *Wasat* is in the ecliptic and very near the center of the constellation. *Tejat* is a small star between 4 and 5 Mag. and deserves to be noticed because it marks the spot of the summer solstice in the tropic of *Cancer*, just where the *Sun* is on the longest day of the year, and it is also the dividing limit between the torrid and N. temperate zones. *Propus*, also in the ecliptic, $2\frac{1}{2}$ degrees W. of *Tejat*, is a star of only the 5th Mag., but is memorable as a star which served for many years to determine the position of the planet *Uranus* after its discovery by

Herschel, for whom the planet is also sometimes called.

Castor and *Pollux* were the twin sons of Jupiter by Leda, wife of Tyndarus, king of Sparta. The manner of their birth was very singular. They were educated at Pallenia, and afterwards embarked with Jason in the celebrated contest for the Golden Fleece at Colchis; on which occasion they behaved with unparalleled courage and bravery. *Pollux* distinguished himself by his achievements in arms and personal prowess, and *Castor* in equestrian exercises and the management of horses. From this they are represented in the temples of Greece on white horses, armed with spears, side by side, their heads crowned with a *petasus* on whose top glitters a star. Among the ancients and especially among the Romans there prevailed the idea that *Castor* and *Pollux* often appeared at the head of their armies, and led on their troops to battle and frequently to victory. The brothers cleared the Hellespont and the neighboring seas from pirates after their return from Colchis; from which circumstance they have ever since been regarded as the friends and protectors of navigation. In the Argonautic expedition, during a violent storm, it is said that two flames of fire were seen to play about their heads, and immediately the tempest ceased and the sea was calm. From this circumstance, sailors in-

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MR. BRADLEY Travels "Towards the Stars"

By K. M. E.

IN law, in physics, in the sciences and in religion, the stress has ever lain on "the evidences." Particularly in those fields which are at once religious and scientific. These hermaphrodite fields of thought are as deceitful as any two-faced Janus, luring one on along the lines of pure faith, and suddenly leaving one in a position from which there is no graceful recession and then demanding "the evidence" upon which one's position rests. It is not surprising, therefore, to find, every now and then, an apologia born of this intense desire to justify what may appear ridiculous to one's friends.

Some of the Evangelists felt the need of such justification of their faith in Jesus, hence certain portions of the gospel were written; Bonaventure, feeling something of the sting of popular reproach for the wearing of so disgraceful a garment as that adopted by St. Francis of Assisi, "explained" the reasons for its use, accenting the paradox of the glory of the poverty which it symbolized. Newman, aware of the undercurrent of questioning when he left the Church of England to become a princeling of the popes, wrote his famous and excellent "*Apologia pro Vita Sua*." Even politicians, desiring to "square themselves" in advance of a growing suspicion that their motives may sometimes be without reason, are given to issuing that quaint collection of apologies. The Congressional Record than which no publication in any language, including the Scandinavian, contains more *blah* to the square inch or per pound avoirdupois.

It is not astounding then, that Mr. H. Dennis Bradley, who claims by inference, a somewhat stellar position in the world of English letters, should be intensely eager to justify his faith in the persistence of personality beyond that greatest adventure in life which we call death.

His book, "*Towards the Star*," is presented as one of the "evidences" in this most vital matter; and it is not my fault if, as such, it has to be subjected to the same canons as any other "evidence." That is Mr. Bradley's fault. For the book is literally flung from the presses of T. Werner Laurie, Ltd., London, as a challenge requiring an answer. And, as if the further to incite an active and thorough critical examination on this side the duck pond. Mr. Bradley, with commendable frankness but execrable taste, declares he "does not give a damn" whether we accept his book or not. Then what did he write it for? Either his disclaimer of our interest, our attention, and our conversation is a shallow pose, (which, in my personal opinion it really is!) or his statement on page 4 that to "unmanacled intelligences

IN THIS article the author takes the position that "the evidences" relating to psychic phenomena are of such vital importance that they must rest either upon logically proven scientific basis or logically proven occult theorems.

he offers new light, a new revelation, a great truth, and that he speaks to the new and virile generation" can have little if any significance.

Go to, Mr. Bradley. You do care a damn—several damns—whether or not we read and accept your book as one of the evidences! And if I am having a little fun at the expense of your technique, I nevertheless recognize that your book is actually one of the most comprehensive, carefully selected, painstakingly arranged, popularly presented, and well printed volumes ever issued upon the general subject of the evidences of genuine spirit phenomena.

But all my enthusiasm for its excellences will not lead me to a sentimental praise. It needs criticism—at its very roots it needs criticism. The magazine which has honored me with a commission to discuss your book is as determined as you say you are, to ascertain and spread the truth with reference to things occult and psychical. And it cannot afford to say dogmatically "Mr. Bradley proves the existence of spirit communication," unless Mr. Bradley actually *does* prove it. Which, despite the fact that he comes a long way nearer to it than more widely known (in this country) contemporaries, he certainly does *not* do. Proof, in a scientific sense, is that evidence which admits of no doubt whatever, and cannot be subjected to misinterpretation. Such proof Mr. Bradley's experience does not offer. To the man in the street, for whose admiration I suspect Mr. Bradley of playing to some extent, it may be sufficient evidence—but even sufficient evidence is *not* proof. Forming a conclusion upon given data, and demonstrating a truth are entirely distinct.

Mr. Bradley's material, the experiences which he sets forth as having occurred, and which I have not the slightest reason in the world to doubt *did* occur is more entertaining than the average matter which comprises the records of a psychical research. At the same time it is more genuinely evidential than most.

The ensuing discussion is not intended to reflect upon the book's value. It is intended to provide Mr. Bradley or anyone else who attempts a similar work in this field with certain cautions against repeating grave errors of judgment.

One of the most frequent and startling "evidences" of spirit persistence offered by mediums of all classes, in seances of all sorts, is the delivery of information which could be known only to the sitter and the spirit. For example, let us say that in the course of a seance.

(Continued on page 33)

GHOSTS WE

Startling Glimpses True Experiences of

[REPRINTED]

IN THE tumult of life men forget they are brothers; forget they owe their lives to the same creditor; forget the law has provided one entrance for all, and through one exit each life must pass on the way—to pay that debt.

Man does not remember when Life began—neither does he know how long will be its span. Man only knows that in some mysterious way he began a journey that led him into a port called "Birth;" wherein he found many travelers like himself.

Strange sounds, some melodious, some terrifying, sounded in his ears. His eyes beheld both beautiful and gruesome sights. Life appeared as a struggle, in which each battled for a place.

Humanity surged forward and back, until races were established and boundary lines divided them into nations. Dark and threatening shadows shut out the light. Man's day on earth was done. He had entered another harbour—called Death, and found that Life had followed him through the dark cavern, ready to succor and teach

"THAT WAS MY FATHER"

By Pola Negri (the Film Actress)

BEFORE I left Paris for home, I was entertained at the house of some people who are much interested in spiritualism. During the evening a discussion arose between a young woman who did not believe in materialization and one of our hosts, and a seance was suggested.

"Whom would you like to see?" was asked of the young woman, when conditions were right for the seance, and we were all sitting in a circle in the dim room.

"Oh—anybody dead!" she laughed.

Presently a light appeared in which a face was vaguely outlined. It meant nothing to me, but the young woman screamed and fainted. The lights were snapped on at once.

"That was my father," she moaned; "and he isn't dead!"

While her car was being called, the telephone-bell rang. The young woman was requested to come home at once—her father had died half an hour before!

DAN LENO'S SHADE

By Stanley Lupino (the Comedian)

I SAW Dan Leno's ghost twice—in Drury Lane Theatre. Do not misunderstand me. I do not believe that the minute human brain can drag out of the hereafter any given spirit among the millions of millions of spirits who have passed over in the centuries of universal existence. I have had experiences, however, that have convinced me that those in the hereafter can, and do, visit us.

The spirit of Dan Leno visited me first in 1917. I never met Leno in the flesh. I was a child when he was alive, and, besides, I was too poor to go to the theatre; but when I became a comedian I conceived an intense admiration for him. I have the last letter he ever wrote. I have the jug with his portrait and signature. I have a rose bowl presented to him by the London Pavilion directors.

In 1917 I was playing his part, the Widow Twankey, and using his dressing-room. One night the weather was so bad that I decided to sleep in the theatre. I curled up on the couch, the one he had used, and then fell asleep. I woke suddenly, and was conscious of a form flitting through the room.

I went out and questioned the night watchman, but he had seen no one and heard nothing. I went back to my couch, but shortly afterwards I saw clearly the face of Dan Leno. I fled from the theatre and spent the rest of the night in an hotel.

I was much chaffed about the adventure, of course. When precisely the same thing happened again the next year I did not mention it to a soul. I never have done so until today.

My explanation of the vision is that the spirit of Dan Leno, knowing with the all-embracing knowledge of the hereafter that a young and struggling comedian was trying his utmost to bring laughter and light-heartedness into the lives of thousands as he had done, came to give me some message, perhaps of encouragement. I was not then, unhappily, in a mood to receive it.

H A V E S E E N

of the Unknown World Famous People

FROM TID-BITS]

RIDING THROUGH A GHOST

By Cicely Hamilton (the Playwright)

ACTING as secretary to a hospital in France, I slept in a room in which supernatural phenomena were of frequent occurrence. The door knob had an uncanny knack of turning on its own account, the door rattled mysteriously, and even when I kept the door open the ghost was not to be thwarted. It then indulged in a persistent tapping on the walls.

One afternoon I bicycled to the village about two miles away. Returning home in the dusk, I saw a woman on the side of the road, walking along quickly. Hatless and dressed in something black, I took her for one of the village women.

She dashed across the road just as I passed, and I shouted, prepared for a collision and a tumble. But I ran right through that woman, as if she were made of air. A few yards on I dismounted and looked back. Nobody was there, and it dawned upon me that what I had seen was nothing human. Whether there was any connection between the two I know not, but after this uncanny experience the disturbance in my room ceased.

MY MOTHER'S AFTER-DEATH RETURN

By Dame Nellie Melba

WHEN I was still young, my mother died. Although she had been ill for years, death had hitherto been a mere name for me, and it seemed to add a whole host of new problems, hitherto unguessed, to my existence. Just before she died she summoned the family into the room, and there was some message for each of us. For me it was, "Always be a mother to little Vere." Vere was my sister, four years old.

I carried out my mother's dying wish, and Vere's cot was removed into my room. And then, three months afterwards, Vere was suddenly seized with an illness. The nurse and I put her to bed and did all we could for her. As it was too late to send for the doctor, I thought I would go to bed too, trusting that she would be better in the morning.

I went to bed early, put fresh wood on the fire, and lay back in bed dozing under the flickering shadows on the ceiling. Suddenly I saw that there was a third person in the room, and peering into the half-light I saw that the third person was my mother, dressed in the simple black dress in which I had last seen her on earth. Speechless, I watched her walk very slowly across the room to my sister's bed, raise her hand, point to the figure in the bed, make a strange, sweeping motion with her arms, and disappear.

With a quick-beating heart I ran to my sister's bed. She was sleeping peacefully, and seemed better.

In the morning I mentioned the incident to my father before he went out, wondering if it would make him feel that the illness was more serious than we thought, and if we ought to send for the doctor at once.

"Tut, tut, girl..." he said, in his broad Scottish burr. "Get those foolish notions out of your head." As for sending for the doctor, he decided to wait till he returned in the evening.

In the evening it was too late. My sister died at four o'clock.

These are the facts, bare and unadorned, as I give them in my book of reminiscences, "Melodies and Memories," published recently by Thornton Butterworth, Ltd. (21s.). I do not seek to explain them.

him the lessons he had missed on his journey to the Tomb.

Eagerly he sought to know the mystery of Death. He looked this way and that. Life seemed the same. The dark shadow had passed and he was in the light again.

Was this Death? He gazed into the faces of those he loved. Sorrow was written there. He hastened to their side to comfort them—to tell them he lived. They could not hear his joyous cry. He pressed his lips upon their own. They sat unmoved. He took them in his strong embrace. They sat beside the form that once held him, and mourned. Was this Death?

He had been born again. They knew it not. They thought him dead. To make them hear his voice, feel his caress, see him as he was in this new life he strove. That moment the veil was rent in twain. Those he loved had heard his call and seen his face. Hand touched hand and thus he made them understand that Death was only Birth.—

Effa Danelson

Hypnotism and The Law (Continued from page 14)

In this condition of affairs therefore, it has been decreed permissible to look to the expression of opinion by jurists, physicians, and scientists who have spoken on the subject to ascertain its legal effect, and, so far as may be, to supply the deficiency of judicial opinion thereon.

Definitions

Hypnotism is defined to be artificial catalepsy, induced somnambulism; a method of artificially inducing sleep; artificial somnambulism. *Bonvier's Law Dictionary*. *Rawle's edition*—title, *Hypnotism*.

A & A Encyclopedia of Law, Vol. 15-905, says, Hypnotism is commonly observed and defined as an abnormal mental condition characterized by insensibility to most impressions of sense, with excessive sensibility to some impressions, and an appearance of total unconsciousness; especially, that variety which is artificially induced, usually by concentrating the attention of the subject upon some object of vision, as a bright bit of glass, or upon the operator, who generally aids in producing the result by making a few slight passes with his hands. When in this condition, the mental action and the volition of the subject are to a large extent under the control of the operator.

Hypnotism: Black's Law Dictionary, states; In medical jurisprudence, a psychic or mental state rendering the patient susceptible to suggestion at the will of another.

The hypnotic state is an abnormal condition of the mind and senses, in the nature of a trance, artificial catalepsy, or somnambulism, induced in one person by another, by concentration of the attention, a strong effort of volition, and perhaps the exercise of a telepathic power not as yet fully understood, or by mental suggestion, in which condition the mental processes of the subject and to a great extent his will are subjugated and directed by those of the operator.

(In two notes) *L. R. A.* 40 p. 170; Hypnotism is defined by W. Xavier Ludduth, A. M. M. D. of Chicago in an article on "*Hypnotism and Crime*", in 13 *Medical Legal Journal*, 239, to be in its simpler manifestations or modified form of natural sleep artificially induced, but in its more complex form it compares with the abnormal condition of natural sleep known as somnambulism.

And in the case of Czynski reported in 14 *Medical-Legal Journal*, 150, Professor Dr. Graskey of Munich called as an expert witness, said that a person can be suggested to go to sleep, and that such a sleep induced by suggestion is called "hypnosis" and the inducement of hypnosis is called "hypnotism" and the person who hypnotizes another is called a hypnotizer.

In 51 *Alt. L. J.* 87, H. M. Barnister, M. D. of Chicago in an article on "*Hypnotic Influence in Criminal cases*," said that "conditions distantly related to or approaching it (hypnosis), but within physiological limits that may be manifested by anyone, ought not to be called hypnotism, or at least for legal purposes should be clearly distinguished from it."

In *Bonvier's Law Dict., Rawle's Revision*, title *Hypnotism*, it was said that there is a very decided difference of opinion among American scientific men who have given special attention to the subject as to the effect of hypnotism, and the same differences appear to exist in a marked degree in European thought, and that it is impossible as yet to state any, satisfactory conclusion from this diversity of opinions; and that there has as yet been no recognition of the subject of hypnotism by the courts notwithstanding the amount of discussion concerning it in the press.

And in the case of Czynski, *infra*, Dr. Fuchs of Donn, called as an expert witness, totally denied the power of hypnotism, and said that he did not consider it an instrument by which the human will could be controlled in a permanent or irresistible way.

And in 3 *American Lawyers*, 534 H. Gerald Chapin, LL.B., in an article on the "*Forensic Aspect of Hypnotism*", arrived at the conclusion that hypnotism has no place in civil or criminal law, and that it should not be made use of for the purpose of eliciting testimony, and that laws need not be passed to restrain its exercise.

And he expressed the further opinion in the same article, that in cases in which documents have been set aside by the courts where hypnotism has been alleged to have been employed, it is that the (opinion) in each instance was decided upon a theory of a wholly different character; and said that the case brought before the civil tribunal of Lyons, France, in June, 1893, in which a widow died leaving a will in favor of a professional magnetist, who together with his wife had been harbored by her at her home for some time, in which it was claimed that they magnetized her, and in which it was reported that it was evident that the magnetist had complete control over her mind, and that he was able to suggest to make a will in his favor there was nothing which would not permit the decision setting aside the instrument in question to be placed upon the theory of undue influence.

In *Witthams & Becker Med. Jour.* 452, however, it is said that like other theories and investigations received at first with ridicule, hypnotism has been placed on a sure scientific basis, thanks to the labor of Charcot and his successors; and that the great French experts in legal medicine, so far as known without an exception, Tardien, Devergie, Bronardel, Vibert, Tourdes and Tonretti recognize this possibility that the will may be entirely abolished under hypnotic influence; and that hypnotism had found a place in French, Austrian and Hungarian law, and must sooner or later creep into the Anglo-Saxon.

So the committee of the British Medical association on hypnotism at the Birmingham meeting, 1890, reported, in 11 *Medical Legal Journal*, 73, stated that they had satisfied themselves of the genuineness of the hypnotic state, but that no phenomena which had come under the observation gave support to the theory of animal magnetism.

And in 2 *Hamilton, Legal Med.* 212, the writer expresses the opinion that all impressionable individuals can be hypnotized, but says that hypnotism for the present is of greater theoretical than practical importance both from a medical and a forensic point of view.

And in the case of Czynski, reported in 14 *Medical-Legal Journal*, 150, Professor Greshey of Munich called as an expert witness, said that "hypnosis" has the peculiarity that it can be produced easier and easier as the operation is repeated, and that the subject frequently hypnotized remains more suggestible in the intervening time, and it thus followed that thoughts may be suggested during his waked condition which he never would have accepted before the hypnotic operations had begun, and the control of the subject's will may be undertaken therefore in a waked condition and can be heightened by suggestion during the period of wakefulness, and thus the hypnotizer may attain finally such power over his subject that a single word or a single look may put him to sleep."

(Continued on page 36)

THE DEEPER ISSUES of OCCULTISM

By Dion Fortune

(Reprinted From The Occult Review)

WHAT is occultism? This is a question we may very well ask if we intend to devote time and trouble to its pursuit. Are we to content ourselves with tales of haunted houses, accounts of telepathy among primitive peoples, and research into the esoteric literature of the past? These things certainly have their value; all available occult phenomena should be carefully investigated, not only for the sake of obtaining knowledge, but also for the sake of unmasking charlatans; and the results obtained by investigators in the past are of the greatest value for counter-checking the results we are obtaining at the present day.

But is this enough? Is our attitude towards occult science to be the same as our attitude towards the classical languages, in which we admire the masterpieces of antiquity but ourselves produce no living literature in the present? We know that the Mysteries exercised a profound influence on the ancient civilizations, and that some of the noblest men of all races were inspired by them, and looked on them with reverence and awe. Are the phenomena we call "occult" merely those of the séance room on a larger scale, or, in addition to the little-known laws of nature whose operations we seek to understand, is there an energizing spiritual influence such as raised the consciousness of the initiates of old, and gave them a deeper understanding of their gods?

Let us consider the phenomena which may justly be described as occult, or hidden in their working and nature: ectoplasm; psychometry; clairvoyance in all its forms; telepathy; the various forms of divination, which are far from being altogether delusive; mystic experiences; conversion; trance and rapture; hypnotism, suggestion and auto-suggestion; the survival of bodily death; and last, but not least, certain forms of mental disease. All these things are hidden in their nature, not amenable to ordinary scientific methods of investigation with instruments of precision, and legitimately form the field of investigation of occult science.

There is, however, another aspect to occult science as well as its scientific side, and that is the realm of inner experience which experimentation opens up. The gateway into the Unseen can be found by the practical application of its principles, and those who care to fulfil the conditions and take the risk may adventure therein. The powers that the ancient rituals invoked still remain, and are not very far to seek for those who combine knowledge, faith, and courage.

If, however, we desire to assay this adventure, we should remember that the ancient rituals were used as part of a religious system, and that no initiate of the ancient Mystery schools would ever have dreamed of experimenting with them to satisfy his curiosity or love of the marvellous. He approached them with reverence, after strict discipline of character and severe tests of fitness. It was when the lofty ideals fell into abeyance that phallicism and black magic began.

If we want to penetrate into the deeper issues of occultism, it is not enough that we should approach it out of intellectual curiosity. This will reveal us no more than its outer form. The Occult Path is not so much a subject of study as a way of life. Unless the element of devotion and sacrifice be present, the key will not turn in the lock that opens the door of the Mysteries.

Unless we approach the Sacred Science as did the initiates of old, we shall not find in it what they found. It is not enough that we work for its secrets as men work for the prizes of their profession; we must live for it as men live for a spiritual ideal. There is only one motive that will take us safely through the labyrinth of astral experience—the desire for light on the path of spiritual development that ends in Divine union. This was the goal of the Mysteries in their noblest form, and it is only by seeking the same goal that we shall be able to enter into them in their higher aspect.

Occult science is a very potent thing, and many people are protected in their researches therein by their own ineptitude. Did they succeed in some of the operations they undertake, their natures, unpurified and undisciplined, would be shattered by the result. It is only because no power comes through that no disaster follows. If we desire safely to investigate the Mysteries, we must first approach them under their nobler aspect, as part of a system of spiritual regeneration, and only after we have submitted to their discipline and offered the dedication of the lower self to the purposes of the Higher, and had that dedication accepted, can we safely study the magical aspects of occultism which usually attract the unenlightened.

Our intellectual questionings can only find their resolution in spiritual illumination. Occult science, rightly understood, is the link between psychology and religion; it gives the means of a spiritual approach to science, and a scientific approach to the spiritual life. The experiences to which it admits us, rightly understood, form a stairway from rational brain-consciousness, dependent on the five physical senses, to the direct apprehensions of spiritual intuition. Occultism can never be an end in itself. It does but open up a wider horizon, but a horizon that ever recedes as we approach it. We are still in the realm of appearance. It can, however, be an invaluable means to many ends. A knowledge of its philosophy can give a clue to the researches of the scientists, balance to ecstasies of the mystic, and it may very well be that in the possibilities of ritual magic we shall find an invaluable therapeutic agent for use in certain forms of mental disease which Psycho-analysis has demonstrated have no physiological cause, but of which it can very seldom effect a cure; it is here that the occultist, with his knowledge of the hidden side of things, can teach the psychologist a very great deal.

Occultism is a sacred science, and should be approached with reverence. "Strait is the gate and narrow the way" that leads to its holy places, and "few there be that find it." The Angel with the flaming sword still guards the gate of the Mysteries, and it is not wise to expose our souls to that force until we have purified them, and are sure that we can give the right password when it is demanded of us.

There comes a time in the experience of every student of occult subjects, provided he is sufficiently interested in them, when the ideas that occupy his mind begin to affect him, and the unseen world of which he has read is slowly rising above the horizon of consciousness, and the subtle is becoming tangible. He will find himself in a veritable No Man's Land of the mind, and he must

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THE ONE PATH

ONE finds many members of our Society who enter theosophy with various limitations which prevent them from getting a true and proportionate view of our teaching and purpose. These limitations arise from their immediate previous experience more than from their remote past. Relics of Christian (or Buddhist or Hindu) bigotry, vestiges of impudent materialism, currents of self-satisfied conceit arising from shallow intellectual education—such are some of the prejudicing causes, commonly seen, of failure to appreciate the essential nature of our work.

Fantastic notions are current among us, the detritus of real occult principles which have become useless driftwood and are tossed about among the unthinking.

It is true that there is much in occultism which is difficult of comprehension—hence the word occult. Yet we must somehow come to understand that it is not an active occultation by some guardians of truth, but the weakness and insufficiency of ourselves which bar us. The way is open to all.

Thought alone will not take us far along it. Neither is feeling, however beautiful, enough. There must be action, strenuous, sustained, purposeful, and godlike. There must be simplicity, sincerity and endless loving charity. These things must be accompanied by a definite plan of action in the Master's service. It is no use exuding vague feelings of kindness upon humanity in the abstract—a process which is often accompanied by irritation with humanity in the concrete! Universal kindness is the finest state of mind in all the world, we are assured by the Prince of the Wisdom, the Lord Gautama Buddha. But feeling kindness in a void is like thinking in a vacuum; it never reaches any objective and is therefore analogous to the gentle feeling of satisfaction which some people have who enjoy sitting about seeing someone else do work. They see the work getting done, and though they are doing nothing, they have a singularly fatuous feeling of well-being. When they are compelled by circumstances to wrestle with matter, the feeling of progress usually vanishes, though it might very readily be superseded by a higher stage of satisfaction—not self-satisfaction but work-satisfaction. Vague feelings of kindness and helpfulness toward men are of that useless nature.

We must face the facts: the path to the Masters is a path of true love, not tawdry personal affection, based on personal likes and dislikes. "Love is not love that alters when it alteration finds." Unalterable Love, fired by an intense determination to serve mankind in the name of God and the Elders, such a motive takes us far. It will enable us to break up our prejudices and notions and strike out boldly toward the further shore, alone and undaunted. If we hug to our bosom those lifeless puppets of preconception and antipathies and timid personalities we shall get nowhere, but after a long and aimless journey shall awake to find ourselves not far from the starting point. Dolls and tinsel are for children in evolution. Men must serve men in a world of realities.

—The Messenger.

The Hypnotic Power of Motion

(Continued from page 10)

accident than that of the suggestible individual who wades out into Niagara to his doom.

An automobilist drives down a paved city street, with a slight incline. Probably, he is well within the speed limit. A small boy, on roller skates, is going along ahead of him near the curb.

Gradually the car creeps up on the skating boy, the driver, cautious and fearful of an accident. Imperceptibly, the boy skates farther out into the street, although the autoist has blown his horn. The lad apparently is taking no notice of the coming car. Yet he must have heard its approach. The driver decides to slow down, as the boy gradually gets in front of the auto. But, too late! The boy is beneath the wheels, and another "accident" has occurred.

Perhaps the best place to see this law in action is at a street crossing in the most congested streets of a big city. You see a man jump directly in front of a moving street car or auto, barely escaping death. Not only once, but many times in an hour.

You may believe that the man had carefully calculated his chance of getting across ahead of the car. No such thing has happened. The lure of motion was too strong for his conscious reasoning, and, for an instant, he actually faced death. The accident consisted in his not being struck down. Thousands of people are not so fortunate.

Watch the hands on the Chicago Tribune's daily "death clock." Nearly a thousand people killed by autos last year in Cook county, alone. Over a thousand such deaths in New York City during 1925. Other cities had great numbers of fatalities of a similar nature, depending upon traffic laws, the nature of their streets, and upon the degree of suggestibility possessed by the people in that city.

Many times the driver of the car is the one who was hypnotized by the law of motion. This lure stimulates racing and taking chances which no careful driver should take.

The influence of this seemingly magnetic power is of primitive origin. It goes back in the primitive life of man to when anything which had motion held his attention. He had to watch all moving things to survive. Moving bushes may have meant a sabre tooth tiger, or, a moving shadow may have been the warning of a huge cave-bear. The moving grass concealed his tribal enemies, and for centuries this habit of observing all action made grooves in his brain.

He also learned that to eat meat from a carcass which had not been recently moving, might mean poisoned flesh and the death agonies. Motion meant life and health in many cases, while in others it might mean danger.

Movement and action were symbols to which he must needs pay attention or suffer the consequences.

You have watched a cat spring at a mouse. But did you know that the cat will not do this unless the mouse moves? The feline will sit waiting long periods of time for a move from the mouse, and

the latter is in no danger as long as it does not move. With a few exceptions, and outside of highly domesticated carnivorous animals, most beasts will pay little attention to food which does not move.

The life of children offers an unlimited number of examples of the law of motion in operation.

The street parade of the circus is the lure of motion commercialized. What small boy can resist following the parade to the circus grounds? And how few grownups?

A slightly less spectacular parade, often, is used by political leaders to lure the votes of the suggestibles, or to get them to attend a political meeting.

Certain large premiums are paid by ticket sellers at carnivals and circuses for the privilege of selling the tickets to the people who have followed the parade to the show grounds. When the band starts to play in the big tent, and the barkers begin to lure the crowd from one place to another, the law of motion, again, begins to operate. People lay down their money, grab a ticket and hurry away, leaving their change in the hands of the ticket seller. You might be surprised at the large amounts of money these men receive in lieu of any salary. "Walk away dough," they call it, and selling tickets for the merry-go-round, with its luring motion, is the most prized job of all.

The same principal operates in certain chain-stores under the pretense of business efficiency, while the cashier in many cafeterias operates similarly. Your bill is figured up with lightning speed on an adding machine, and you are hustled along, with whatever change you may be lucky enough to get, by the cashier's busy attention to the next victim.

The religious revivalist plants his lieutenants among the most suggestible members of his congregation. When the appeal is given to "hit the saw-dust trail," these people start the parade of "saved-souls" up the aisles. The law of motion does the rest.

Horse-racing, auto and speed-boat racing, and athletic contests, aside from the gambling element, hold a lure that draws the thousands. And the larger the crowd, with its movement, the greater the drawing power. Until leaders in education make use of the law of motion, they can not hope to compete with these other things which draw the public in great numbers.

The great mass of people will always be highly suggestible and subject to the law of motion. Whether the motion be in the form of war, religion, politics, holiday-festivities, athletics, touring, migrating to Florida, or what-not, set the law in operation and you will get results until the energy is spent or until some one else sets up some counter activity which lures in another direction.

Humanity can be lured to destruction by the jazz methods of today just as surely as Niagara lures to death.

But it won't be, because some one will set up some motion in another manner and style, which will have greater hypnotic power than jazz.

How does THE OCCULT DIGEST compare with other Magazines? The Editor would like to know. Write her your Opinion.

THE EXPANSION OF ETERNITY

By Ernest Dodge

(Reprinted from RAYS ROSY CROSS)

IT IS immeasurably more difficult for the human mind to conceive of something without a beginning than of something without an end. Not to realize this is practically to admit that one has never pondered the matter. We see a monument in a cemetery, to take a tangible example. Whether or not the presence there of this solid matter is a miracle, we at least have no difficulty in accepting the evidence of the present fact. And since it is now a fact, nothing is easier than to admit that it will stay there forevermore provided no destructive force from within or without acts upon it to move, wear, shatter, disintegrate, or consume it. But once try to affirm that the monument has been there from all eternity, and our mind balks at the conception. "How did it get there?" we instinctively ask, which is equivalent to affirming our absolute disbelief in the story of its past eternity.

There is one thing and one thing only whose existence from all eternity our mind is capable of accepting, and that is the *power or potentiality of growth*. Even that, of course, we cannot explain in the last analysis; but its affirmation does not stultify our reason. To ask where this potentiality for change or growth came from is equivalent to asking why there is any universe at all. And this we can answer only in the rather evasive way that "the universe exists because there is no power resident in non-existence to prevent existence from existing."

But how does this eternally existent potentiality for growth function through the two eternities which our mind perceives as we look backward into the past or forward into futurity? I shall presently state a general theorem, showing a radical difference between eternity past and eternity yet to come, which is pregnant with helpfulness to our minds in many directions. The theorem itself is just as logical as the propositions of geometry. But, of course, like the demonstrations of geometry its validity is bound up with the validity of its fundamental axioms. So we must state from what axiom we intend to proceed.

The prime axiom is that there is a *purpose* in the train of events, taken as a whole, which make up the history of the universe. And to the simple minded, or what to us seem the healthy minded, this certainly appears incontestable. "What use can there be," we naturally inquire, "in having any world at all if it has no use, that is to say, no purpose?" The existence of purpose in universal history may perhaps be disputed by a certain extreme type of pessimist, but to most of us such pessimism seems a transient disease rather than a permanently possible form of thought. If the pessimist really believed his pessimism to the center of his being, he would commit immediate suicide. Or, again, a question mark may be written after the idea of purpose by those for whom the new concept of relativity has unsettled for the time being everything regarding time, space, and the laws of motion. But we prefer to follow the mass mind of the race, which feels that it "knows"—as children and birds and animals everywhere know—that "life is real, life is earnest," and that the general scheme of all things is moving through time out of a past where there

was a yearning for purposes unfulfilled, into a future where these purposes may achieve fulfillment.

Assuming then that the axiom of general purpose is a reasonable one on which to base our faith, let us state in syllogistic form what may be called the Theorem of the Two Eternities.

"We know there is a vital difference (and since we're dealing with infinities, this means a difference that is measureless) between the contents-in-events of past eternity and the contents-in-events of eternity yet to come, because of the dilemma of absurdities which confronts us the moment we try to assume the contrary.

"For, if the two eternities were equal, then we must reason either that eternity past has been sufficient in itself for the accomplishment of the pan-infinite purposes, or that it has not been sufficient. But if it were already sufficient, then would future eternity be *superfluous*, a thing achieving no purpose; and past eternity, which we assumed to be its equal, would likewise be a thing achieving no purpose. And this would be to contradict the hypothesis chosen, which was the purposeful completeness of past eternity.

"Or, if we take the other horn of the dilemma and suppose that past eternity has *not* been sufficient for accomplishing the pan-infinite purposes, then future eternity—which we assumed merely its equal—must likewise be insufficient. And thus the purpose of the universe is impossible of accomplishment in any or all eternities, which is contrary to our fundamental axiom that events move to the fulfillment of purpose.

"In thus affirming the infinite inequality of the two eternities, we cannot assume that the future is infinitely *less* significant than the past, for our minds are still conscious of purpose as we face the future. Hence there is no alternative but to believe that the future is infinitely *more* significant than the past. This means that the all of future events forms an infinity of a mathematically higher order than the all of past events, or that the past stands to the future in as small a ratio as the finite stands to the infinite."

Let it be observed that this theorem is drawn up in due logical form. It is as valid as the assumptions on which it is based; and the assumptions are as valid as the fundamental instincts of humanity.

But it is not enough to state the proposition in naked terms. It must be analyzed, illustrated, and applied. First, let us explain how it is that things which are infinite may differ in magnitude no less than things which are measurable or finite. For example, the series of even numbers is infinite, yet it contains just one-half as many terms as the series of all integers, both odd and even. Or the series of decimal numbers, 10, 100, 1,000, 10,000, and so on to infinity contains just one tenth as many terms as the series 1, 2, 3, 4, 5, 6, continued to infinity. And if two infinities may differ twofold or tenfold, they may differ in any ratio up to infinity itself. Thus we say the number of cubic feet in all conceivable space is infinite; but the number of points possible within a single cubic foot is also infinite. So the number of points possible in all space must be an infinite of a higher order. (Continued on page 24)

ECTOPLASM NOW DEMONSTRATED

Seances conducted under rigid test conditions in the presence of Mrs. Crandon, of Boston (wellknown as "Margery"), furnishes remarkable manifestation of this elusive, yet tangible, form of matter. In reading what follows it should be borne in mind that Walter is "Margery's" control, "Psyche" the name applied to the medium, and that the term "teleplasm" is used for ectoplasm:

Walter said that he would demonstrate that which not more than ten people in the world had seen and arranged with Dr. C. for the proper control of the red light in connection with the phenomena which follow.

Psyche was supplied with the luminous wristlets in addition to the anklets already in use, the circle completed and the adjacent controls reported the beginning of trance. There was but little movement of *Psyche's* limbs and only the slightest vocalisation. After a few minutes Walter asked for red light and we saw the psychic entranced, the head turned somewhat to the left and a cord of teleplasm issuing from the right ear and passing down to the shoulder upon which it lay as a thick wavy band about 1½ inches wide and, in its horizontal portion, about six inches long. At the point where it left the ear, and almost down to the ribbon section, it seemed to be about one-half inch in diameter. In the red light, and against the background of the black dressing gown, appeared white or, perhaps, silvery grey with a certain luminosity which would not be normal to fabrics or other inert matter.

* * *

After a few moments of darkness Walter again called for light and the mass had changed its position and had enlarged so that it covered the right cheek and, in fact, the larger portion of the right side of the head. There were three or four pendant strips such as might be formed by a viscous mass flowing over the edge of a supporting surface. These strips hung down about five or six inches from the main mass and at least four inches below the line of the jaw. The teleplasm did not appear quite so white as in the previous view, except in the case of the pendants. This may be accounted for by the different angle of light reflection, the effect of the background or the contrast with adjacent surface. The head was turned more to the left than in the previous period of illumination.

After another brief intermission the light was again called for and the teleplasm was seen to form an almost complete mask, the pendant portions were no longer present, and the lower edge of the mask, while irregular, conformed to the general line of the jaw. The mass appeared to be about one-half inch thick and continuous over the features. In each of the instances described, as well as in those which follow, the entranced psychic showed no movement of head or shoulders during the periods of illumination.

* * *

After a somewhat longer period of darkness and while Walter discussed with Dr. C. the condition of the table top and the availability of a suitable cloth covering for the table, the light was again turned on, and we saw *Psyche* leaning forward with her head bent well to the left and the teleplasmic cord proceeding from the right ear across the cheek and down to the table, a distance of about 18 inches between the point of contact.

(Continued on page 30)

The Expansion of Eternity

(Continued from page 23)

Los Colores

Faint and pale . . . evening's rainbow
Woven here . . . a thread of gold
And there . . . tiny stripes of silver
A breath of cool refreshing life . . .
Thoughts speak . . . Love . . . Mirth
. . . Strife!

A hand-made shawl of lavender!
Pink shells . . . bathed clean
By a mirrored crystal stream . . .
A brink of shaded green moss . . .
Dusk . . . is threatening the land . . .
One corner of the sky . . . painted
crimson!
The symbol . . . a crash . . . end-
ing!

Life is a study . . . in black and white
Black . . . is the night . . . white is
the day!
Tinted with the gold of sunlight!
Night . . . softened with blue . . .
like fog . . .
A mystic light from the moon and
stars!
Shadowed bars of blackest lace!

—Vivienne.

a "centillion" years ago, we would find the current theories all silent.

Now we have said that looking backward in the past we behold events as a converging series, and the starting point as a virtual zero of activity. Hence we must say that no degree of simplicity that we can conceive of is too simple to have been at some time the prevailing mode throughout infinite space. Let us see to what that leads us.

We can conceive of a time when there were not any stars to be found anywhere in all space. Such a time there must have been. We can conceive an earlier time when there were nowhere any aggregations of matter even as bits of dust or specks of gas. Such a time there must have been. We can conceive of a time earlier yet when nowhere had atoms come together to form molecules, or when not even had electrons and protons come together to form atoms. That time also must have been, and it was only a finite number of years ago. We shall not proceed to dissect and simplify any further, for at present we know of nothing simpler. Possibly when we come to know something about the ether, we may find it made up of something yet finer, ("etherons," forsooth,) but let us now conveniently assume that the very earliest condition of space was when negative electrons and positive protons were everywhere spaced apart at exactly uniform distances. Then their mutual attractions and repulsions were equally balanced in all directions. All forces were in equipoise and everything was at rest.

Finally, at a time only measurably long ago, some of these primordial units found each other. Atoms and molecules began to be formed. Later, small ponderable masses began to be; then masses large enough to gather heat and to glow. And planets fit for life were built out of fragments of stars which, passing each other too closely, had disrupted each other under gravitational stress.

The above is sufficient to show that there is no logical contradiction in assuming, as does our theorem, that although the doings of the universe in the past have been infinite in number and variety, the doings of the universe yet to come will exceed those of the past in no smaller ratio than that in which the infinite exceeds the finite.

Or, to break the idea up into more comprehensible parts, let us say that in the universe at present an infinite variety of processes or events are going on. But if we divide it all by infinity, we get an infinite number of subprocesses, or local streams of events, and each of these we will call unity. Now each local stream of events, looked at backward from the present into the shadowy past, is like a converging series, such for example as $1, \frac{1}{2}, \frac{1}{4}, \frac{1}{8}$, carried on *ad infinitum*—a series whose ultimate term is mathematical zero, and whose sum of terms is the simple integer 2. (Notice carefully that the "beginning" of the universe is here represented or symbolized by "zero," not in the sense that it was "nothing"—far from it—but in the sense of being smaller in function than anything which in the light of our present consciousness is measurable.)

But the same local stream of events above referred to, when looked at in the opposite direction or that in which history moves, from the present forward into boundless futurity, is like the same series reversed and made *diverging*, as $1, 2, 4, 8, 16, 32$, and so on without limit. When viewed in this forward direction we have a series whose ultimate term is above any limit, and whose sum of terms is of course also infinite.

When once we have accepted as rational this idea of the universe, we shall find that it lends itself to startling and fascinating applications. We can apply it to God, to man, to the evolution of life, and to stellar cosmology. We can by its aid even mitigate the mental pain of trying to conceive of anything without a beginning.

Let us make a few of the applications, starting with the one last named. We must believe that in some finite number of years after 1924 (which just for convenience we shall call fifty billion) the universe at large will see as much vital action, as much purposeful history made, as ever there has been in all eternity up to the year 1924. And by the same token one-half of all vital doings thus far accomplished have come within the past fifty billion years. That would be equivalent to saying that the universe, although already eternally old in the mere empty count of empty years, is *virtually* or for all significant purposes now only a billion centuries old. If that does not wholly remove the oppressive thought of a past that had no beginning, it transforms it and robs it of its power to overwhelm our minds.

In the second place, let us step out of mere metaphysics and look at the past growth of the stellar universe. The nebular hypothesis, or its modern substitutes, (meteoric or planetesimal) seeks to trace the formation of the many stars and worlds through some billions or trillions of years from a primal nebula or perhaps a meteoric swarm. But should we ask what the stuff of the present Milky Way was doing a "vigintillion" or

We are now living in that age when in one portion of space, called the Galaxy, the process of aggregation has proceeded far enough to have produced several billions of stars. For aught that we know the whole remainder of space may be in its primal state of chaos, more primitive and unformed than the nebula. But the process of growing into stars and worlds will gradually extend into these waiting spaces.

In the third place, let us see what our general theorem of growth has to say about the Deity. It must banish the idea of God as a static and changeless being, as a being having no purposes yet unfulfilled, no interests yet waiting for attainment. It will bring us back rather to the idea expressed by Jesus when he said, "My Father *worketh* until now." It will keep us from losing the idea of Deity as an individual and as having moral character, built as moral character must be upon effort and experience. It will teach us to think of God as the soul of the whole organized and growing universe, even as I am the soul of my limited organized body. And as His body grows in complexity, so God—always infinite—grows from one infinity to another.

It will teach that He not only grows but He labors. He not only labors but He suffers. But over and above His labor and His suffering, He enjoys, and His joy increases with the circle of the ages. The world is full of witnesses to this. Go out and listen to a wood thrush and you will hear God telling how much He enjoys the life He has won by ages of His labor. Listen even to the katydid, and you will hear it again. Or listen to a blind grandmother repeating the psalm, "The Lord is my shepherd," and you will hear it in tones that come from deeper down in God's patient heart.

In the fourth and final place, we shall find comfort for our individual selves in this conception of a growing universe. For of it we are a part, and what we are now has never been before. There need be no misgiving about this significance of our present selves as something new and original on the face of history. Concede, if you will, that we have lived before, as some are confidently teaching; at least it is true that you are meeting problems in your daily life that have never before been encountered, much less solved, by any being. Even God has never met them until now He meets them through His indwelling in you. You are an absolute pioneer on the pathway of soul history.

And so without irreverence you can put into the mouth of your Creator, Heavenly Father, Co-laborer, and Friend words like those of the poet:

"And remember, when darkly
despairing,
You are fighting My battles
for Me.
You are wresting some inch
from the darkness
Beyond what the Highest
can see."

We have covered much ground in this brief discussion, and have had to pass from point to point rapidly. But it may all be summed up in a few words: "The past is but a sketch, the future its fulfillment; the past is but a seed, the future its flower. Everything grows!"

The Stars of February

(Continued from page 16)

ferred, that whenever both fires appeared in the sky it would be fair weather, but when only one appeared there would be storms. St. Paul, after being wrecked on the island of Melita, embarked from Rome on a ship whose sign was *Castor* and *Pollux*. These brothers were, it is said, initiated into the mysteries of Cabiri, and into those of Ceres and Eleusis. They were invited to a feast at which Lynceus and Idas were going to celebrate their nuptials with Phoebe and Telaria, the daughters of Leucippus, brother to Tyndarus. They became enamored of the daughters and resolved to supplant their rivals; a battle ensued in which *Castor* killed Lynceus and was himself killed by Idas. *Pollux* revenged the death of his brother by killing Idas. Being himself immortal he did not wish to survive his brother, and entreated Jove either to take from him his own immortality or restore *Castor* to life. Jove did the latter and *Castor* was made to share *Pollux*'s immortality. But only partially, so that while one was on the earth the other was in the infernal regions and they alternated this life every day. So in the constellation the two stars are never seen together, but, when one rises the other sets—or so the ancients believed. In the Hebrew zodiac, the constellation of the twins refers to the tribe of Benjamin.

Ptolemy makes the following observations of *Gemini*: "The stars in the feet of *Gemini* have an influence similar to that of *Mercury*, and moderately to that of *Venus*. The bright stars in the thigh are like *Saturn*." It is said to cause trouble and disgrace, sickness, loss of fortune, affliction, and danger to the knees. By the Kabalists it is associated with the Hebrew letter Qoph and the 19th Tarot trump, the Sun.

Canis Minor, the *Little Dog*, is a small constellation about 5 degrees N. of the equinoctial, and midway between *Canis Major* (*Big Dog*) and the *Twins*. It contains 14 stars, of which two are very brilliant. The brightest is called *Procyon*. It is of the 1st Mag. The next brightest is *Gomelza*. These two stars resemble two in the head of the *Twins*. *Procyon*, is 23 degrees S. of *Pollux*, and *Gomelza* the same distance S. of *Castor*. *Procyon* is often taken for the name of the whole constellation of the *Little Dog* as *Sirius* is for the larger dog. *Procyon* come to the meridian 53 minutes after *Sirius*, on latitude of New York it rises about half an hour before it—hence its name pro—the 24th of February, although in the cyon "before the dog." The *Little Dog*, according to Greek fable is one of *Orion*'s hounds. Some suppose it refers to the Egyptian god Anubis, which was represented with a dog's head. Others attribute it to Diana the goddess of the hunt. Still others have classified it as the faithful dog Maera which belonged to Icarus and which discovered to Erigone, his daughter, the place of his burial. It is also said to represent one of Actaeon's hounds that devoured their master after Diana had transformed him into a stag to prevent, as she said, his betraying her. It is most probable, however, that the Egyptians were the inventors of this constellation; and as it always rises a little before the *Dog Star*, which at a particular season they so much dreaded, it is

properly represented as a watchful little creature, giving notice of the other's approach.

Ptolemy gives no information as to the influence of the constellation itself, but merely describes that of its chief star, *Procyon*. By other authors, however, it is said to cause frivolity and either love of dogs or danger of dog bites. It is noteworthy that the idea of water and drowning seem to be universally associated with this constellation, for in addition to the Greek ideas embodied in the legends, its Euphratean name was *The Water Dog*, and its Chinese equivalent, *Nan Ho*, *The Southern River*, certain of the stars being called *Shuuy Wei*, a *Place of Water*. Together with *Canis Major* this constellation is associated by the Kabalists with the Hebrew letter Tzaddi, and the 18th Tarot Trump, "The Moon."

Monoceros, the unicorn, is a modern constellation, made out of the unformed stars between the two *Dogs*. It extends a considerable distance on each side of the equinoctial, and its center is on the same meridian with *Procyon*. It contains 31 small stars, the largest of which are only of the 4th mag. It was added by Bartschius in 1624. Astrologically it is said to give a pioneering, persistent, enterprising, ambitious and pushing nature, with a love of travel and change.

Canis Major, the *Great Dog*, is situated southward and east of *Orion*, and is universally known by the brilliance of its principal star, *Sirius*, apparently the largest and brightest in the heavens. In winter it glows with a luster unrivalled by other star in the firmament. *Sirius* is supposed to be about 20,000,000 miles from the earth, less than that of any of the other stars. Sound would reach *Sirius* very quickly, in something less than 3,000,000 years, which renders conversation a little impracticable at present. In the remote ages of the world, when every man was his own astronomer, the rising and setting of *Sirius* was watched with deep solicitude. The ancient Thebans, who first cultivated astronomy in Egypt determined the length of the year by the number of its risings. It foretold to the Egyptians the rising of the Nile which they called *Siris*. The Romans were accustomed to sacrifice a dog to *Sirius*, to render him propitious in his influence upon their herds and fields. Accordingly to that season of the year when *Sirius* rose with the sun and seemed to blend its own influence with that of the luminary, the ancients gave the name of *dog days*. At that remote period *dies caniculares* commenced on the 4th of August, four days after the Summer solstice, and lasted forty days, or until the 14th of September. Now they begin early in July and continue until early in August. It is clear that our modern "dog days" have lost any symbolism referring to the rising of *Sirius*. It may be a little perplexing to understand how *Sirius*, which we seldom see until Winter, should be associated with the most fervid heat of midsummer. It's simple enough. The star is overhead in the daytime in summer—at night, and therefore visible, in winter.

Sirius is S. of *Athena* in the feet of *The Twins*, about as far S. of the equinoctial as *Athena* is N. of it. It is about 10 degrees East of *The Hare* (See Stars

of January) and about 26 degrees S. of *Betelgeuse* in *Orion*, with which it forms a large equilateral triangle. It forms a similar triangle with *Phaet* in *Columba*, and *Naos* in *Argo*. These two triangles being joined at their apex in *Sirius*, form what is called by some the Egyptian X. *Sirius* comes to the meridian about 9 o'clock on Feb. 11.

Sirius is a binary star, white and yellow. Its name is either from *Seiros*, (sparkling or scorching) or from *Osiris*. The Egyptians also called it *Thoth* and *Sothis* and it was connected with the Sothic Chronology. The Chinese call it *Tseen Lang*, the *Wolf of the Heavens*, and attributed to it, when brilliant, attack from thieves. According to Ptolemy it is of the nature of *Jupiter* and *Mars*. Alvidas says it is of the nature of *The Moon*, *Jupiter* and *Mars*. It gives honor, renown and wealth, ardor, faithfulness, devotion, passion, and makes its native custodians, curators and guardians. It gives danger of dog bites. If culminating it brings high office under governments with great profit and reputation. It is modified by its conjunction with various planets for details of which see Vivian Robson's *Fixed Stars and Constellations in Astrology*.

Mirzam, in the foot of *The Dog* is a star of the 2nd Mag. 5½ degrees west of *Sirius*. A little above and 4 degrees or 5 degrees to the left are three stars forming a triangular figure, which with the exercise of a little imagination may be conceived as a dog's head. The brightest of them, on the left is called *Muliphen*, and in 1670 it entirely disappeared and was not seen again for more than 20 years.

Wesen is a star of the 2nd and 3rd Mags. in the back, 11 degrees S. S. E. of *Sirius*. The two hind feet are marked by *Naos* and *Lambda* 12 degrees directly S. of the fore foot.

According to some mythologists *Canis Major* represents one of *Orion*'s hounds, others say it received its name in honour of the dog given by *Aurora* to *Cephalus* which surprised in speed all others of his species. To prove this *Cephalus* had him run a race with a fox, and since neither could win the victory, *Jupiter* placed *The Dog* in the heavens to reward him for his fleetness. But the name and form are really, no doubt, derived from the Egyptians who considered it the "watch dog" of the Nile.

Some antiquarians have said that *Canis Major* was the dog set by *Jupiter* to guard *Europa* after he, in the guise of *Taurus*, had taken her to Crete. (See Stars of January). According to other Greek accounts, however, it was either *Laelaps*, Actaeon's hound, or that of Diana's nymph, *Procris*.

Ptolemy states that the stars of this constellation, with the exception of *Sirius*, are like *Venus*. It is said to give good qualities, charity and a faithful heart, but violent and dangerous passions. There is some danger from or fear of darkness and night, and liability to dog bites. *Canis Major* is connected by the Kabalists with the Hebrew letter Tzaddi and the 18th Tarot Trump, "The Moon"

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

“OUR LADY OF TEARS”

BOMBON, FRANCE—Marie Mesmin, a janitress of Bordeaux, who in 1904 founded the fanatical “Order of Our Lady of Tears,” has been summoned before the local authorities who are investigating a mysterious attack on Abbe des Noyers, parish priest at Bombon, who was scourged with cords by members of the order.

A dozen persons from Bordeaux, some of them aged women, invaded the priest’s sacristy, stripped and gagged him and proceeded to scourge him. Doctors say he will be unable to resume his ministry for a month.

It is alleged Des Noyers himself was a member of the sect and that many sick persons came to him to have evil spirits exorcised in accordance with medieval procedure.

The prosecutor has been struck by the fact that the priest’s parishioners did not intervene, although they knew he was closeted with strangers who already had threatened him. He was also surprised to find that the aggressors all belonged to the upper middle class. All were convinced that the “health of our saint depended on the carrying out of their mission.” She is in his grasp, they assert. “He is not a priest; he is a demon.”—*News Dispatch*.

“WARNS OF WAR

NEW YORK—Shaw Desmond, the Irish poet and playwright, asserts Europe soon will be engaged in another World War. He added:

“Since the Locarno pacts, England has launched a \$70,000,000 superdreadnaught, the “Rodney,” and the British minister has announced that it is the first of a new class. Mussolini has stated that Italy must be ready for war eventually. France continues to develop her 6,000,000 Senegalese army, as M. Liebert has himself told me.

“While all Europe tells of international friendship, practically three dollars out of every four raised in taxation in Europe is going toward war preparation.

“All symptoms point to an alliance between England and Italy, oldtime allies. There are a few splendid diplomats who are sincerely for peace, like the Cecils of England, but most of the diplomats are most of the time grinning behind their masks.”

Mr. Desmond is making a lecturing tour of this country.—*News Dispatch*.

“RISE TO SAVE MONK

SAN GIOVANNI ROTONDO, ITALY—The peasants are besieging the monastery to frustrate what is called “the Judas stroke” against a young monk, Pietralcina, known as the “saint.” Pietralcina is reputed to have power as a healer and miracle worker. He has attracted thousands of country folk, who showered him with gifts, thereby arousing the envy of his fellow monk, Miscio, who is said to have tried to blackmail Pietralcina. The conspiracy was bared by a third party and Pietralcina is now in a state of nervous collapse.—*News Dispatch*.

“LEWIS PROPHECY

MANCHESTER, N. H. — Walter H. Lewis, astrologist, known as Magi Zariel, predicts a hard year for the United States, as he reads the stars.

“Indications point to intense antagonism against the President and great discontent among the people, suffering, want and deprivations.

“Appearance of both Saturn and Mars in the first house is a warning to those in authority that something very definite must be done for the people.

“The international money trust will do everything to stem the tide of public demands. Congress is in a disturbed condition, and party splits grow wider and more bitter.

“Earthquakes are indicated, also terrific tornadoes and cloudbursts. The government appears to be threatened with at least one big scandal, outdoing even the Teapot Dome affair.

“FRENCH PROPHECIES

PARIS—The year 1926 will be comparatively quiet, according to two Parisian prophets, Mme. Fraya, a Basque, and Raymond, a Hungarian, whose forecasts are printed in the *Petit Journal*.

Their principal item is that Premier Mussolini will lose his power in Italy and die a year later. Mme. Fraya prophesies violent times in Italy at the overthrow.

Several successful trans-Atlantic flights are seen, with unanticipated air developments. Raymond says regular trans-Atlantic air service will begin in two years. Mme. Fraya asserts cancer and tuberculosis will be conquered in 1926.—*News Dispatch*.

“ESCAPES DEATH, DIES

OAKLAND, CALIF.—While marveling over his miraculous escape from injury when his laundry car careened down a hill in North Oakland, Lin Sing Pow, laundry proprietor was instantly killed in an unexpected climax to the castastrophe.

Lin lost control of his delivery automobile on a steep grade. The car sped down the hill and hit an electric power pole on the opposite side. Lin unhurt, though considerably shaken, jumped from his car to see if it had been damaged. The machine was found intact. The laundryman was about to return to his seat when a heavy transformer on the pole, loosened by the impact, fell 50 feet, striking him on the head.—*News Dispatch*.

“AN UNFULFILLED PROPHECY

In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven.—*Victor Hugo*.

Books You Should Read

Yogi Ramacharkaka

Science of Breath (cloth).....	\$1.00
Science of Breath (paper).....	.60
Fourteen Lessons in Yogi Philosophy.....	2.00
Advanced Course in Yogi Philosophy.....	2.00
Raja Yoga.....	2.00
Knani Yoga.....	2.00
Philosophies and Religions of India.....	2.00
Hatha Yoga.....	2.00
Psychic Healing.....	2.00
Life Beyond Death.....	2.00
Mystic Christianity.....	2.00
Bhagavad Gita (leather).....	1.00
Bhagavad Gita (cloth).....	.60
Hindu-Yogi Practical Water Cure.....	.60

William Walker Atkinson

Mind Power.....	\$2.00
Reincarnation and Law of Karma.....	2.00

Elias Gewurz

Hidden Treasures of the Ancient Qabalah.....	\$1.00
Mysteries of the Qabalah.....	1.00
The Diary of a Child of Sorrow.....	1.00

The Three Initiates

The Kybalion.....	\$2.00
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Henry Lee Stoddard

When It Was Light or The Message from the Stars.....	\$10.00
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Charles Leland

The Mystic Will.....	\$1.00
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Frazer Achad

Crystal Vision Through Crystal Gazing.....	2.00
The Chalice of Ecstasy, an Esoteric and Qabalistic Interpretation of Wagner's Opera, "Parsifal".....	2.00

Mabel Collins

Light on the Path (leather).....	\$1.00
Light on the Path (cloth).....	.60

E. Schure

Jesus, the Last Great Initiate.....	\$1.00
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Jane Aikman Welch

The Known and Unknown Life of Christ (Written from the standpoint of Astrology and Numerology).....	\$3.00
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Roderick Thurber

Revelation of Sex Mysteries.....	\$2.00
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Hach Mactzin El Dorado Can

(Dr. A. S. Raleigh)

The Philosophy of Alchemy.....	\$10.00
Hermetic Science of Motion and Number.....	10.00
The Hermetic Art.....	10.00
Scientifica Hermetica.....	10.00
Philosophia Hermetica.....	10.00
The Stanzas of Dyzn, or Theogenesis.....	5.00
The Shepherd of Men.....	2.50
Woman and Superwoman.....	2.00

Edward Walker

Thoughts Are Things (cloth).....	\$0.75
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M. Verdier

The Maid, The Man and The Mystic.....	\$1.00
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Edward Carpenter

A Visit to a Gnani.....	\$0.40
The Spirit of the Upanishads.....	\$0.75

Crystal Gazing Globes

2½-inch diameter.....	\$2.50
3¼-inch diameter.....	5.00
4½-inch diameter.....	10.00

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DAILY GUIDE for February

Days

1. Rather doubtful. Not good for much activity. Venture nothing new.
2. Good for business in general. Afternoon for observation rather than action.
3. An excellent day for pleasure seeking. Transact important deals and sign documents.
4. Very favorable until late P. M. Deal with business men and women in general. Accomplish as much as possible.
5. Uncertain. Start nothing new. Do not mix with the public any more than is necessary. Recreate.
6. Mixed aspects prevail. Remain quiet.
7. Travel, visit, ask favors, write letters, seek employment, make appointments, push business.
8. Avoid accidents, misjudgments and disputes. Not good for prolific business ventures.
9. Keep business at stand-still. Good only for pleasure or recreation.
10. An excellent day. Push all affairs to limit.
11. Favorable for general duties. Especially good for artistic investigations.
12. Unfavorable. Remain quiet.
13. Attend domestic or minor affairs only. Avoid deceptions.
14. Doubtful. Avoid accidents. Remain indoors.
15. Generally unfavorable for all things except amusement.
16. Splendid aspects prevail throughout the day. Ask favors, seek employment, visit, correspond, travel, etc.
17. Avoid risky ventures and quarreling. Rather doubtful.
18. Attend usual duties only.
19. Somewhat unfavorable for general activity.
20. Good for usual affairs. Adverse for arguments.
21. Planets fairly well-aspected for usual Sunday affairs.
22. Unfavorable for active business duties.
23. Excellent aspects rule the day. Accomplish as much as possible.
24. Adverse. Attend only to necessary affairs.
25. Good for usual business duties.
26. Same as yesterday.
27. Good only for moderate activity.
28. Do not travel, invest, nor conduct any important business. Generally unfavorable.

My STARS—*And What They Tell Me!*

under

The Sign of Aquarius—The Symbol of Thought

Were You Born in the Same Sign as

WILLIAM MCKINLEY,
GEORGE ADE,
THOMAS A. EDISON,

CHARLES DARWIN,
ABRAHAM LINCOLN,
CHARLES DICKENS.

AQUARIUS is a fixed.

airy, eloquent, scientific, philosophical, serving, progressive, sanguine, humane sign. It rules the lower legs and ankles, and also has power over happiness and pleasures.

Persons born in this sign are prone to easily make, but more easily break their promises. They are continually asking advice which they seldom follow. They are fond of occult research and investigation.

One great fault of these natives is their infallible aptitude to be coaxed which leads them into many disappointments. Their enemies realize that they can not be forced to do a thing, and so always play upon this weakness thereby leading them into harassing conditions.

These people have a progressive nature, and a quick, receptive mind. They have many ambitions in life, but not the pluck nor grit to stick to any one endeavor until its ultimate achievement is obtained.

Aquarius natives seldom make leaders, they do best in subordinate positions where little responsibility rests upon their shoulders so that they can give their whole attention to the affair at hand, but are inclined to scatter their forces entirely too much, thereby losing many opportunities which would otherwise come to them.

They are peaceful and calm, and fine examples of the highest in dignity. They love to wear nice clean clothes at their work no matter what it may be, and always need encouragement, which they will not admit that they require.

Persons of this sign suffer from moods of gloom which at times seem to pull them down into the mire of permanent despondency, yet the slightest flash of a new hope will entirely rescue them from their extreme mental depression.

By Haasan Osiris

Children of Aquarius are somewhat stubborn and hard to

convince. No matter what channels their minds might run in, they are most sure to be radical, fanatical, and opposite from the usual public opinions. They often think that the whole world is off its course and they long for the power to bring enlightenment upon a humanity bound for the rocks of destruction.

They possess many natural gifts, talents and powers that should be developed to a high degree before they will ever attain satisfactory success. They are hard to convince of their proficiency, in-as-much as they choose to be pastmasters in whatever line of endeavor they undertake, and are not wholly satisfied in doing a thing as well as the best talented can do it, but strive to surpass even the best. They should learn to believe in themselves, rather than to constantly believe they are as yet unproficient.

Many of these people are severe critics concerning the achievements of others, which gives others the impression that they are envious of another person's success. This is in reality not the case, for Aquarius persons are always sure to see the imperfections in a thing before they will admit the quality features. They therefore make many unintentional enemies.

Their most harmonious associates will be found in one of the Fiery Signs, Aries, Leo or Sagittarius, while those born in Gemini or Libra will be found to be agreeable associates.

Uranus and Jupiter are the ruling planets. The carbuncle and amethyst are the fortunate gems, while green, blue and pink are the astral colors.

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Psychoanalysis and Child Training

(Continued from page 15)

was still given her but of a different kind. Her father held her on his lap quietly, without demonstration of any kind. She slowly learned to abandon the craving for unrestrained sensation.

As her nervous system grew stronger the little girl took an interest in quiet pleasures that added to her strength instead of depleting it. She gained in weight, slept quietly and developed a

healthy appetite. After two weeks of this treatment the feeling of something crawling over her was removed and it never returned. No doubt this sensation was brought about through the stimulation of sex feeling for we find the same in adults under these circumstances, a sensual delight that affects the skin of the whole body.

DREAMS

Your Dreams Psychically Interpreted

Send to the Dream Editor

JRG, Canada—Your dream should be taken as an instruction rather than a warning. Take stock of yourself at every angle, not necessarily as a preparation for death but that you may rid your life of useless accumulations. It would portray a change where only the worth-while things should be carried forward. The book was a record of your life. The judges were your greater and lesser selves, representing the big and the little things in your life. Take the dream as a teaching that will enable you to set to rights, all things. The death signifies that a complete change is at hand where-in you will not only change your business but your method of living and thinking. In other words you will apply yourself to the things worth while as your answer to the judges would signify. Your idea of a just sentence shows your perfect balance in times of a crisis. On the whole, your dream was a character analysis and it will be well for you to study it from this point of view, by taking an invoice on your assets and liabilities from an ethical viewpoint. Poise, justice and reciprocity are your chief assets.

* * *

AH, Colo—Your dream suggests a disaster of great dimensions, near you. Your "standing alone," indicates you will be protected. The white flowers "in the second stage of the game" signify you will have a better life after the storm and that your husband will be more thoughtful as his "bringing of flowers" indicate. Blue flowers symbolize loyalty and white, purity. The abundance of flowers show prosperity.

* * *

WM, Mass—The downpour of rain signifies an important business message. The rapping was a reminder for you to give attention. The basin "catching the overflow" signifies there will be no loss in your transaction. The whole dream can be taken to mean an outbreak of some nature must take place to change your environment or your mode of living. Rain is always a good symbol when not accompanied by high winds or lightning.

* * *

JBL, Canada—Dreaming in the morning is significant of home affairs. Bell ringing, answering it yourself signifies that you are the actor in the fulfillment of the dream. The large man, horse looking out of the window, would signify an attempt to warn you of an impending danger. Man dying; feet toward door, shows that the warning was accomplished at a great cost. Not being able to get a doctor, denotes the danger to be sickness and difficulties in overcoming it. Daughter coming and phoning would mean, assistance and quick action to be depended on. Workmen is significant of repairing damages. Dead horse means enemies overcome. Black horse, turning to white would signify that all is well. Your dream, on the whole means a dangerous illness with many complications but in the end, restoration to full health. It is a timely warning for you to be watchful of health conditions.

LOVE ROMANCE BUSINESS MARRIAGE

Here's The Answer

No charge is made readers whose 1001 personal problems are answered in these columns—as far as space and time permit. All communications treated confidentially. We would answer every letter gratis if humanly possible but due to immense volume of inquiries we MUST curtail; hence those querists (who feel they cannot await their answers in this department) who demand reply by return

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AW, Ohio—How and what can I do to be happy and successful?

A—The thing that you love to do, you will be a success in and be happy, doing it. Train your mind to obey your best impulses and you will become a success in life.

* * *

ES, Ohio—What do you see for me?

A—Your physical ailments are local and can be overcome by not overeating. Your advancement is certain if you continue your present interests in life.

* * *

HWD, Ill—Will I get anything on my contract?

A—Do not depend on returns; they will be small.

* * *

RB, S. A.—Can you tell me anything about my friend I am going to meet and what will be the result of my going to Buenos Aires?

A—The friend is a wealthy trader; acquaintance will be made through a mutual business friend, greatly to your advantage.

* * *

JPP, Ill—Will I marry here or abroad; and will I be happy?

A—Your marriage will take place abroad and you will be happy.

* * *

IEF, Calif—When will I marry and will I be happy and successful?

A—You will be successful but your marriage is indefinitely in the future.

* * *

EEG, Calif—Will I soon have an occupation or a change?

A—You will be successful in securing both.

MD, Ill—Will I ever marry, how soon and will I be happy?

A—You will not marry soon.

* * *

LRF, Pa—Is there any advancement for me in my present work?

A—Yes, greatly to your advantage.

* * *

CEG, Ia—(1) For what am I best adapted? (2) Is there any change for me?

A—(1) As a lawyer. (2) In the latter part of 1926.

* * *

FHM, Ill—(1) Will I have success? (2) enemies? (3) one good friend? (4) success in 1926?

A—(1) Position good. (2) No enemies. (3) You are your own best friend. (4) Vision correct.

* * *

AHC, Ill—(1) Will I succeed in the goal I seek and be happy? (2) Are my feelings of dread correct? (3) Will the contemplated change be advantageous?

A—(1) Your happiness does not depend on gaining your goal. Happiness is near at hand, your goal, distant. (2) Not correct. (3) Change will be beneficial. Change your mental attitude, have no fear.

* * *

DMK, Ohio—(1) What can I do best? (2) Where can I learn about occultism?

A—(1) Continue the line of work you are now doing. (2) Instructions on occult subjects can be found in all issues of "The Occult Digest."

* * *

RC, Mass—Will I marry the boy?

A—No.

Brain-Feast

Solvent fruit, such as grape-fruit, berries, tomatoes UNDER PROPER CONDITIONS:

- (1) Dissolve or disintegrate tumors, goitres, gallstones, deposits of lime in joints.
- (2) Dissolve phlegm or mucus, remove the source of colds, catarrh and consumption.
- (3) Correct liver and kidney troubles; headaches.
- (4) Dissolve blood clots as in paralysis.
- (5) Dissolve the impurities which cause blemishes to the skin, as acne, eczema.



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The following extracts are from sworn statements of pupils:

PARALYSIS. Age 61. Right hand and leg helpless three years, restored in three weeks.

Another, age 66, bedridden, hemiplegia. Sensation restored in three days. Could walk two miles daily after six weeks.

ARTHRITIS. All joints swollen with lime deposits. Knees and wrists locked immovable for eight months. Blind for two years. Can now see, walk and do home work.

CATARH, HAY FEVER, RESULTING DEAFNESS decreased from the first meal.

GALLSTONES. Age 80. Bedridden, cholic every week for years, but not one attack since instruction over a year ago; now can do housework.

TUMORS. Age 40. Tumors weighing several pounds dissolved within a year.

GOITRE. Collar reduced 17 to 15, normal size.

UTERINE HEMORRHAGE. Age 56. Three years in rolling chair; weak from constant discharges. Now does housework, including washing.

ECZEMA. Age 69. Eyebrows lost. Skin cracked and scaling. Normal in three months.

YORRHOEA. Age 65. Pus ceased on 7th day.

PREGNANCY. Age 30. With last two children suffered no nausea, no swollen feet, nor constipation as previously. Delivery painless.

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NEWS of PSYCHIC ACTIVITIES

The most important thing in the World today
is Psychical Research—Gladstone

ECTOPLASM DEMONSTRATED

(Continued from page 23)

As it neared the table the cord expanded into a ribbon or thick band which branched out into four or five inches long and of irregular form. The cord was of about the same dimensions as in the first instance and was quite uniform in color and thickness throughout its cylindrical portion. It was noticeably light in color, and the writer was impressed with its appearance of luminosity under red light. After another brief period of darkness this same mass was again visible, but the branches on the table were longer and more widely separated.

The important points to be noted in connection with this remarkable exhibition of teleplasm are, the great change in form and position of the mass between the various periods of illumination, its similarity to a viscous mass which had

been suddenly frozen into immobility, and the fact that in each case its source was so evidently the right ear. Walter said that he used this material to construct his speaking apparatus for the independent voice.—*Harbinger of Light*.

'WITCH DOCTOR' HELD

WITHERSFIELD, CONN.—Pending investigation of his alleged startling crimes, Thomas Mandato, 53, East Long Meadow, Mass., called a "witch doctor" by Italians of this vicinity, is held in \$15,000 bail.

An investigation by the state police showed that since 1923 Mandato has been hired by Italians "to drive out evil spirits." His usual "charm" was to apply some "magic" powder to the body of a young daughter of the patient. It is said Mandato catered to both the well and the sick, asserting he could drive out devils which annoyed either the mind or the body.—*News Dispatch*.

CURRENT EVENTS

The Occult Digest Reveals All Things

WORLD THEOSOPHISTS MEET

MADRAS—Delegates from thirty-seven countries assembled at Adyar, the Theosophical Society headquarters, for the jubilee convention.

Australia has sent seventy-five; Dutch East Indies, seventy-five; England, fifty; Holland, twenty-five; Sweden, thirteen; Scotland, thirteen; New Zealand, nine; France, Roumania and Austria, seven each. India will send 1,500 delegates daily.—*News Dispatch*.

RITUAL WAR ROCKS CHURCH OF ENGLAND

LONDON—England's Archbishop of Canterbury intervenes in extremely bitter religious controversy arising from the Bishop of Birmingham's Rt. Rev. E. W. Barnes public denunciation and order to Anglo-Catholic clergymen to cease practice of "adoration of sacrament." Opponents refuse to accept, threaten heresy against Bishop alleging he attacks doctrine of "real presence", stigmatized their doctrines as 'magic', their devotion as 'fetish worship' their practices as 'superstitious lawlessness.' Dr. R. L. Langford-James is quoted as saying "Bishop has one religion, we another. He is Protestant, we Catholic. I welcome the conflict as helping toward disruption of Church of England."—*News Dispatch*.

MUSSOLINI TO OUST MASONS

ROME—Premier Mussolini, in a proclamation issued through the ministers of war, navy and aviation, warns that all

officers and men, together with civil employees of these departments, who are members of the Masonic and other secret orders after February 10, 1926, will be dismissed. The law against secret societies, the Premier says, was passed to insure loyalty to king and country, and will be rigidly enforced.—*Chicago Herald and Examiner*.

TENNESSEE ANTI-EVOLUTION LAW

THE Supreme Court of Tennessee ruled on Oct. 25, 1925, the only issue that would be considered in the appeal of John T. Scopes would be that of the constitutionality of the Anti-Evolution law of the State. The effect of the ruling is to exclude the arguments of W. J. Bryan and the testimony of the scientific experts summoned by the defense.

'EVOLUTION' IN MISSISSIPPI

JACKSON, Miss.—Representative Robinson of Ittawamba has introduced a bill in the Mississippi legislature to prohibit the teaching of the theory of evolution in schools and colleges of Mississippi supported in whole or in part by state appropriation. The bill is almost a replica of the Tennessee law and would provide a fine of from \$100 to \$500 for violation.—*News Dispatch*.

ANTI-EVOLUTION LAW IN VIRGINIA?

RICHMOND, Va.—Legislation will be introduced in the coming session of the assembly to prohibit teaching of evolution in any Virginia school or college to which state funds are appropriated. The patriotic welfare committee is believed to be sponsoring the bill.

BORDER LANDS of SCIENCE

A Record of Scientists Approach
Towards The Occult

HEAT FROM NORTH POLE

LOS ANGELES—America's great cities will be heated by energy from the aurora borealis, and huge ships will ply to the north pole region carrying machinery to develop its vast resources within the next fifty years, John G. Phillip, Philadelphia electrical engineer, predicts.

"There is every possibility that the aurora borealis will prove one of the most titanic sources of energy in the reach of man."—*News Dispatch*.

WHY RADIO "FADES"

The Naval Research Laboratory announces the discovery with the Carnegie Institution that radio "fading" and "skip distances" are caused by deflection between the earth's surface and the atmospheric envelope of ceiling of the vertical waves which complete the circuit of the horizontal waves that travel along the earth's surface.

RADIO IN BRAIN

Prof. Ferdinando Cazzamali, of Milan, claims in an article in the *Revue Metaphysique*, to have proof that the human brain emits radio waves.

TO TEST EINSTEIN THEORY

A NEW scientific precision instrument, perfected by Ralph C. Hartsough of Columbia University, is announced as soon to be used to test the Einstein theory; the device will measure gravitational attraction of the earth on 1-29,000 part of an ounce.

SPIRIT PHOTOGRAPHS

Just before leaving England to take part in the International Spiritualists Congress in Paris, 1925, Miss Felicia Scatherd, English delegate, member of British Association for Advancement of Science, was interviewed by a Press representative concerning spirit photography. She declared one of the photographs recently obtained by her resembled the late Sir William Crookes; another, the late Sir William Barrett; and taken under conditions that permitted accurate check of their authenticity.

Miss Scatherd told of a recent seance (London) with Professor Mazoyer, French Scientist of Algiers. The professor, she said, came as a sceptic and I myself took photographs of Prof. Mazoyer, said Miss Scatherd. "One revealed the spirit likeness of a fine-faced woman. The professor, greatly moved, admitted he recognized it as that of a lady in whom his father had been greatly interested. Later, more photographs... and the face of a young woman. In perfect French idiom appeared the words: 'This task is beyond my power.' Although not a perfect likeness, Prof. Mazoyer recognized the face and broke down with emotion."—*Harbinger of Light*.

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Or your problem may be more "personal" in character. Perhaps you lack many of the good things in life? It may be you want a home of your own? Perhaps a bigger and better business is your "ideal"? Or a more successful and different line of endeavor? Perhaps you or your immediate family, or some intimate friend is suffering from some malady or dis-ease?

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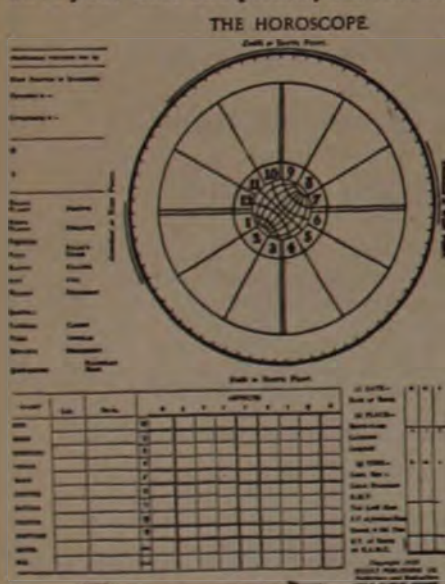
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BALARISTA, OR SHORT LIFE

EDITOR'S NOTE.—We are at a loss to explain why the Hindu system classifies the Dragon's Head as a malefic influence and seemingly disregards the Dragon's Tail. Some interesting features will appear in the concluding part of this article.

Reprinted from *American Astrological Student*—Adept.

1. A child born 48 minutes before sunrise, or after sunset, when the Moon's Hora (the negative half of any sign) is rising, provided malefic planets occupy the last Navamsa (last 3° 20' of any sign), will die soon.

2. The Moon in any one of the angles, with malefic planets in the other angles denote an early death. That is the Moon, Saturn, Mars and Sun in the four angles causes an early death.

3. If Cancer or Scorpio be rising, with malefic planets in the 10th, 11th, 12th, 1st, or 2nd houses, and benefics occupy the 4th, 5th, 6th, 7th, 8th or 9th houses, an early death is indicated.

4. An early death will occur if malefic planet's occupy the 12th, 2nd, 6th or 8th houses unless they be in conjunction with benefic planets.

5. Malefics in the 1st, and 7th houses with the Moon in any house in conjunction with a malefic, and without an aspect with benefics, indicates an early death.

6. If a weak Moon occupies the 12th house, and malefics be in the 1st and 8th without the aspect of benefics, an early death is indicated.

7. If the Moon be in the 6th or 8th houses, aspected by malefics, but not by benefics, the child dies within a month.

8. If the Moon is not aspected by any planet good or evil, the child will die within a month.

9. If benefics are in the 3rd and 8th houses, and aspected by powerful malefics, the child dies within a month.

10. If the Moon be in the 4th, 7th or 8th houses and within two or more malefics on both sides, the child will have an early grave.

11. The Moon rising in the birth sign and malefics in the 7th, will kill the child early.

12. The Moon with Saturn, Dragon's Head and Mars occupying the 8th, the child and its mother will soon die.

13. If the Sun, with Saturn and Mercury, and with the Dragon's Head, occupy the birth or rising sign, and Mars be in the 8th house, the child and its mother will die by weapons or be killed.

14. The Moon in the rising or birth sign, with malefics in the 2nd, 12th, 7th and 8th houses, without good aspects, will send the child and its mother to an early grave.

15. The Sun or Moon in the birth or rising sign, without good aspect, and malefic planets be in the 5th, 8th or 9th houses, will kill the child and its mother.

16. Saturn in the 12th, the Sun in the 9th, the Moon in the birth or rising sign, with Mars in the 8th not aspected by benefics, will kill the child; but if Jupiter is in the 5th and aspect all of these powerfully there is no fear for the child.

17. If a weak Moon with malefics be in the 5th, 7th, 9th, 12th, 1st or 8th houses, and at the same time not in aspect with benefics, the child will die.

18. Children born while Cancer is passing and Leo rising, or Scorpio passing and Sagittarius rising, or Pisces passing and Aries rising, will not live long.

19. If the lord of the birth sign be weak, with malefics in the birth or rising

sign, or if children be born during eclipses under such a combination, they will die within two or three months from birth.

20. If a weak Moon occupy with the Dragon's Head, the rising sign, and be at the same time aspected by malefics, the child soon dies. There are, however, two exceptions to this rule, viz.: "A," When the Dragon's Head is in Aries. "B," When the Dragon's Head is in Taurus. The above positions of the Dragon's Head will cause sickness, but all danger to the life is removed.

21. If the lord of the rising sign be in the first house, with all of the malefics therein and at the same time it be without favorable aspects with benefics, the child will die in four months.

22. If Saturn, retrograde, occupy Arics or Scorpio and Mars be in the 6th or 8th houses, or in any one of the angles without benefic aspects, the child will die within 2 years.

23. If the Sun and Moon occupy the third house, when owned and aspected by malefic planets, the child will die before it becomes three years of age.

24. If the Moon be aspected by good and evil planets together, or at the same time, the child dies within four years.

25. If the Sun, Saturn and Mars occupy the rising sign, and Venus be in the 7th house and the Moon be weak and not aspected by Jupiter, the child will die before it reaches its 7th year.

26. If the Moon be aspected by benefics and not by malefics, the child dies within 8 years.

27. If the Moon and Mars occupy the 5th house, without being in conjunction with, or aspected by good planets, the child dies before nine years.

28. If the lord of the house occupied the Moon be the Sun, and the Sun, and the Sun occupy with Saturn the 8th house from the ascendant, and at the same time it has no good aspects, the boy will die in his 12th year.

29. If the Dragon's head be in the 7th house, and is aspected by Saturn, the Sun, and other malefic planets, he will live until his 12th year.

30. If the lord of the rising sign be in the 3rd, 6th, or 12th house, and the malefics occupy the 8th, or 6th houses without the aspect of good planets, the child will not survive its 16th year.

31. If the rising sign be Aquarius, Scorpio, or Leo, and the Dragon's Head be therein aspected by malefics, but not by a powerful Jupiter, the child dies before 17 years.

32. If the lord of the rising sign be in the 8th house, and the lord of 8th be in the 1st, and at the same time the lord of the 2nd occupy the 6th or 12th houses, the child will die in its 18th year.

33. If the lords of the ascendant and 8th house mutually exchange without conjunction, or if they both occupy the 6th and 12th houses with Jupiter therein, the boy dies in his 18th year.

34. If the Moon be joined to Saturn, and the Sun occupy the 8th house, the native will die in his or her 19th year.

(To be continued.)

Mr. Bradley Travels Towards The Stars

(Continued from page 17)

the spirit of my deceased Aunt appears to converse with me.

This is a perfectly safe analogy, for I have no Aunts living here or, to my knowledge, over there. Let us suppose that once, in my childhood, some infantile woe which greatly oppressed me was taken by me to that Aunt in the strictest of secrecy and privacy, and that from her I got consolation, help, or perhaps a spanking. At any rate whatever I got it was strictly between my Aunt and me, and no other human soul ever heard of it from either of us. She promptly dropped it into the apparent oubliette of outcast memory, and I too, having been aided, soothed or spanked, as the case may be, "forgot" it. Years pass, and the vicissitudes of life have separated my Aunt and me, and the exigencies of her passing on have apparently sealed in the depths of her tomb the secret of that youthful experience. And I come into a spirit seance with the same cold cynicism which Mr. Bradley fancies he sees in himself, and there, either through a trumpet or out of the clear but darkened air, my Aunt, in such ambiguous terms as will shield our secret from the intelligence of other sitters refers to the occurrence which I thought locked in the depth of her tomb. Or even let her come right out in the presence of those strangers and tell me in plain unvarnished language what was what on that momentous but forgotten occasion.

What then?

Isn't such an experience *proof positive* that my Aunt spoke to me from beyond the door of Death?

Mr. Bradley appears to put this class of experience in the category of positive proof. I have heard dozens of people say "if any medium will bring about a statement from anywhere by any means which will positively identify a single experience which could be known to no other human being but myself and the alleged communicant, I will accept spirit continuity as a fact."

But these grounds are so slender for such a conclusion. I do not deny the fact of spirit persistence. I do not deny life beyond the trivial hour or two of transition we call death. I do not deny that we need all the evidence we can marshal of this fact. But I deny that an experience like this is satisfying evidence to any one who has perceived the advance of physical science with a spark of vision. Especially to one whose knowledge of the occult extends to an understanding of the existence of the Akashic records.

Somewhere, upon some ray of physical light, or upon some combination of rays of physical light, any physicist will tell you there is NOW being enacted in all the solemnity of its first unfoldment, the crucifixion of Jesus; somewhere, upon some ray of light, there is still being enacted every gasp and groan of the gigantic struggles between nations who have fought—and somewhere, upon some ray of light, there would be etched that secret interview with my Aunt, had I had either the interview or the Aunt.

And somewhere in this world, it is possible, there is a human being whose structure is so sensitive as to permit, in a manner NOT explainable as yet by the physicist, but only by the occultist, the glimpsing of that interview, perhaps by some strange (to us) affinity between myself, my presence, and the emanation of myself along that ray.

Furthermore, this glimpsing of that hidden matter might most easily be entirely misunderstood by the medium, by the sitter, and by the bysitters. They might all be convinced of my Aunt's presence and participation. The phenomenon, in other words, could conceivably be produced without any understanding of the principle. Once the *method or technique* is hit upon, it could, conceivably, be repeated at will—and without any comprehension of the "how." A vast number of intelligent mediums declare they do not know "how" their phenomena occur—they are content that they really, genuinely occur.

On this hypothesis, it is also conceivable that Mr. Bradley (to forsake my poor imaginary Aunt) would be vastly more apt to carry about with him an abiding impression of his deceased sister, than that she would, in a state of paradisaical development, be led to him at a given latitude and longitude on earth "by the light emanating from a medium."

And, instead of the "medium's" reaching out into that vast area of akashic memory, unguided, to select from all of the sum total of cosmic experience which is there etched, the particular experience which serves as the "identifying proof" to Mr. Bradley that he has actually spoken with his sister's spirit, it is entirely possible that the medium's sensitivity penetrated Mr. Bradley's own individual consciousness, in which, despite its complexity, there would be more hope of discovering the same "fact," and produced the phenomena (without conscious intent on the part of the medium of course) which resulted.

Now I do not set this theory forth as an explanation of the production of spirit phenomena. I set it forth as a *possible, logical*, and to some extent (take the matter up with any qualified psychologist) *demonstrable* explanation of how such phenomena as Mr. Bradley cites could be produced otherwise than by direct spirit communication; and how such production of such phenomena may be mistaken for genuine spirit phenomena.

As to the theory that the spirit is attracted to the earthly medium by "a light"—either the spirits are keeping something from us about their personal state and condition "over there," or else the visual feat cited could not within reason be achieved. If spirits are so much like us, and so limited as purported shades have declared, the light of a single body could not be perceived by them among the thousands of other such lights. If they are not so much like us, but are attracted by more subtle means, then the "evidence" on this point is faulty and needs considerable clearing up.

The "evidence" in this case is not "evidence." It is a very strong, interesting, and valuable indication that there may be something in this experience which will eventually lead to a determination as to whether there is spirit communication or whether there is not. Which, by the way, has nothing whatever to do with whether or not there is such a thing as spirit continuity.

Again, Mr. Bradley puts a severe strain upon our scientific credulity (and I would not for a moment be suspected of questioning his personal integrity) when he cites the instance of a medium AVE telling him his name. Mr. Bradley was sent to AVE by a Miss Phillimore, who did

(Continued on page 37)

ASTROLOGY

Your Questions Answered by the Stars

Edited by HAASAN OSIRIS

EDITOR'S NOTE: This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit, shall be treated as anonymous. Address Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

L.S.D., Calif.—What chances have I to accomplish the things I desire? Will I have money enough to do as I please, travel, or remain stationary? Will I ever be independent, or will I always have to humor other people?

A—You will have many obstacles to overcome, but ultimate success, and considerable eminence, are shown in your birth-chart. You do not have to humor people. Be more self-willed and determined. Step out and assert yourself more bravely. You will have much more money than you expected later in life. You are destined to a long, useful life.

T.A.M., Mo.—What should be my vocation? Is there any reason according to the stars why I am not popular with women of my own age?

A—You are indeed in the wrong employment. Attend some night school, and take up bookkeeping, journalism, accounting, banking, or drafting. You should follow mental pursuits. In regard to your other inquiry, you are too changeable. One never knows what to expect of you, as you are liable to change your mind in an instant. You are also too sensitive. Become more worldly and less idealistic.

S.L.J., N.Y.—Should I continue in the photograph business, in spite of present existing financial difficulties?

A—You are better adapted to other professions. Send stamped envelope for list. There are better conditions for you in photography, however you are in wrong location for that business according to your ruling planetary influences. You should be on higher altitude away from large bodies of water.

C.V.L., Tenn.—When will be my most fortunate year and what is my talent?

A—The years 1932, 1933, and 1941 show up favorably in your life chart. You will experience your first great change for the better around 1932. Your best talents run into authorship, dramatic abilities, and music.

V.F., Calif.—Have I met the man I am to marry, and is it the one I am engaged to at the present time?

A—Astrology speaks in plain language and I am giving you what I find in your birth-chart in the hopes that it will help you. You are fickle in your love-affairs, and inclined to misjudge the object of your affections. You have not yet met the man whom you should marry. You will be at least 26 years old before you meet your real mate. If you marry at this age you will rue the day you do so. If you marry at this, your present age, more than one marriage is indicated for you, and much unhappiness in first marriage. I am not trying to discourage you, merely trying to help you.

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DAN V. JAMES [Texas]

Q.—Does adversity have to be encountered for a person to realize "Man's inhumanity to man?"

A.—Your question is more philosophical than astrological, but in the horoscope of each life there is a full share—often apparently more than that—of troublous elements. In a very practical sense, the answer to your question is YES; but theoretically, which is sometimes RIGHTLY, a knowledge of the horoscope is a foreknowledge, which is naturally an armour against the future. Your horoscope clearly shows your natural philosophical leanings, your difficulties with your friends (in which they are not altogether to blame!) and that if you will keep on THINKING THROUGH the subject matter of your letter (instead of your query) you will avoid much mental distress.

EDGAR JACOB [New York]

Q.—How can I protect myself from the undesirable planetary influences so as to make health and prosperity permanent throughout life?

A.—The theory of planetary INFLUENCE has never been thoroughly justified. Modern astrophysics is approaching a solution of that question. But planetary INDICATION is established clearly enough, and the way to protect yourself is by watching the progressions (in your own case) of the so-called malefic planets over the 6th House; follow a normal health regimen on the advice of a qualified dietician, and be more careful not to offend your friends, and to make more permanent friendships than you do. If a malefic set of aspects threatens, watch your actions and thoughts and fool 'em!

MRS. VENA PARSHALL [Missouri]

Q.—What vocation am I best fitted for?

A.—Anything of a public nature, such as a connection in a theater, church organization, school, lodge office, or a GROUP service. Saturn causes you trouble. Watch your tendency to be unbending—don't be so firm—let your associates have their say also. Be careful what you write in letters—it has caused you enough petty annoyance now—and wasn't worth it. Very interesting chart.

A. L. RUSSELL [Michigan]

Q.—Will later years bring me into a fuller consciousness with the Infinite, and will this tend to better my material condition?

A.—Yes. Your horoscope clearly indicates a growth very late in life of a spiritual and mental sort. You must exercise care at present however with your worldly goods, as there is very little specific indications that their will be a very material increase. Nevertheless gain is gain—and you will gain.

MRS. EMILIA DANIELS [Indiana]

Q.—Can a female Pisces 12 degrees be congenial with male Scorpio 24 degrees in marriage?

A.—Of course. But I would like to see the chart of the "male" also!

Libra Requests—

THE BIRTH YEAR OF H. E. S., Lansing, Mich.; T. P. H., Lima, O.; W. C. W., Chicago; C. G. K., Cleveland.

THE BIRTHPLACE OF N. M. E. M., Maywood, Ill.

THE BIRTH HOUR OF P. T. W., Wooster, O.; C. M. L., Rockford, Ill.; N. M. E. M., Maywood, Ill.; W. R. E., Winnipeg; E. T. C., Great Falls, Mont.; C. J. McP., Saskatchewan; J. L. G. H., Johnstown, N. Y.

THE BIRTH DATA OF THE WIFE OF W. W. G., Denver; A. T. F., Mexia, Texas, cannot be answered unless something of birth data is known—at least birth place and month.

The Silicon Type (Continued from page 9)

To think, decide and execute are simultaneous processes with him. Silicon makes speech easy. It has a special effect on the tongue, brain and bones, causing them to work like magic. Such a man has quick power of observation. He is like the wind in movement. No one is more speedy on the typewriter, on the piano or on the dance floor, nor more enduring. They may be expert skaters. Rapidity of observation, quickness of attention, hurry in speech and conversation characterizes him. He is never bookish and seldom a scholar but learns better through the eyes and ears or by observation than through books. His intellectual faculties act with intense rapidity, even to the point of excitement. He possesses self-confidence and never suffers from timidity or bashfulness. He feels that he is great, learned and important. He is daring in enterprise and feels that he can accomplish anything. He exaggerates and magnifies and may even boast. Everything looks big to him. He is sociable and dislikes to be alone; spending his money freely. He is in high spirits and laughs at everything.

He may, by reason of his natural enthusiasm and tireless activity and industry, become a high executive, for he is able to stir trade and make business hum when inclined toward business.

Silicon makes the tissues and blood alkaline instead of acid. This is why the horizon is pink to these people and life is rosy. They are as happy as larks in the spring-time.

Disease Tendencies

THEY are apt to suffer from overwork of mind, brain, muscles and nerves. At such times their predisposition to sickness and disease make take the form of cerebellar neurasthenia, malnutrition in tissue, jerkiness and overactivity in the motor functions, paresis, necrosis, fevers, or sudden collapse.

At such times they first need rest for muscle, nerves and tongue. Any sickness that comes to them always comes because of physical and mental excesses, for they are meant by nature to always be well. They need an abundance of sleep and yet sleep but little, needing more rest than inclined to give themselves.

Numerology

Your Name Will Tell

EDITORS' NOTE: This column is conducted for the benefit of our readers but neither publishers nor editors assume responsibility for reliability of answers, for incorrect data is often furnished by the sender even when there is every reason to believe it correct. Send one question with full birth-given name, as you sign it now, year, month, day of birth. Numerology does not predict the future. Address "Numerologist" The Occult Digest, 1904 N. Clark St., Chicago, Ill.

Your Questions Answered Next Month.

What's In Your Name

If you would be happy and successful, you should learn to live according to your law as you are numerative in your nature. The notes on a piano are all good, but when struck together if not in harmony, discord will ensue. We should learn to play the harmonies in our lives.

Write down your full name given at birth; place the numerical values of each letter underneath. For either an a, j, or s put underneath the figure 1. For b, k or t put the figure 2. For c, l or u put 3. For d, m or v put 4. For e, n or w put 5. For f, o, or x put 6. For g, p or y put 7. For h, q or z put 8. For i or r put 9.

Look over the values of the letters in your birthname and see how many odd and how many even numbers there are in it. If the odd numbers predominate you have spent more time in past lives mastering the inspirational lessons of life.

If from the digit of the vowels in your birthname you have an odd number, you may know that you belong to the professional class of people; very tender hearted and sympathetic. These people make the artists, musicians, poets, actors, authors, etc. If you find that the digit is an even number, you belong to the commercial class and can perfect material things.

If you have many I's in your birthname, you are attracted to others having many I's.

There are three types of people in this world, and the one you belong to is revealed by the vowels in the birthname. The first type are the personal people who think mostly of themselves and seek perfection in every way; are independent in thought and action and can get along best when working alone.

If you have many I's in the birthname you may know that you are creative, independent, a pioneer. If many 2's you are naturally tactful and diplomatic, peaceful. If many 3's can express yourself either through art, music or literature. If many 4's want things done in a systematic and methodical way, very precise and orderly. If many 5's you desire freedom, changes, travel, sociability. If many 6's are domestic, responsible, trustworthy, give loving service. If many 7's are religiously inclined; like to rest, meditate and study into things. If many 8's have good judgment and discrimination; have power and usually successful financially. If many 9's are humanitarian and have universal love; very sympathetic and emotional. The numbers in our birthnames are like signposts; we can understand ourselves through them and get the best results in our lives.—Lida W. Aminge.



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Hypnotism and the Law (Continued from page 20)

So in 3 *American Lawyer*, 5, a case in the United States Court at Tacoma, tried in July 1894, was reported in which the plaintiff caused an important witness for the defendant to become composed in manner and in testimony, hesitating and uncertain in statement, by hypnotically making passes with his hands in the direction of the witness, which influence

was destroyed by placing a person between the operator and the subject.

And in 2 *Hamilton, Legal Med.* 35 it was said that a hypnotic condition or one of exaggerated receptivity, an individual is very apt to make illusional mistakes in identity, which would be out of the question under other circumstances.

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Cabinet of Caligari

(Continued from page 13)

Allan and Francis follow Caligari into the tent. Here Caligari steps to a platform on which is standing a tall coffin shaped wooden box. He then throws open the cover and there is revealed within—the sleepwalker—Caesare, the somnambulist. He is long and gaunt and thin, and dressed from head to feet in a tight fitting black. His appearance is one of death and long inaction. Caligari speaks softly to the sleeper making passes the while and finally bids him awaken. Gradually the muscles of his face twitch and contract and his eyes slowly open. Caligari commands him to step out of the box. This done he removes his hat and bows low. Then with a sly condescending look says:

"Caesare can read the future. Ask him what you want to know."

Allan and Francis have been greatly fascinated by the performance, and the impulsive Allan walks up to the somnambulist heedless of Francis' attempts to dissuade him.

"Shall I win fame as a writer?" he eagerly asks the sleeper.

The staring Caesare answers mechanically:

"The time is too short. You die at dawn!!!!"

Allan is paralyzed with the conflicting emotions of horror and disbelief, and he leaves the tent abruptly followed by Francis.

On their way homeward, they meet Lida, the idol of their dreams and part in high spirits.

The following day Allan is found murdered in his bed. The town is in an uproar, and a large reward is posted for the capture of the assassin.

Allan is now but a memory. Francis and Lida, shocked by the untimely death of their friend realize there is something frightful in their midst, and resolve not to rest until they track it down. It is obvious that the one who killed the town clerk has also been the instrument of Allan's death.

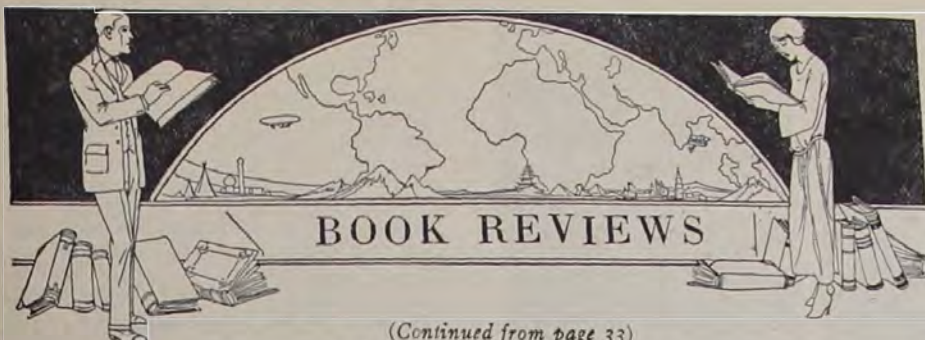
The somnambulist had known!!

The story of his suspicion of the sleeper to the authorities brings their fullest cooperation. Francis, nightly watches the tent and caravan of Dr. Caligari that no harm may come to Lida.

Dr. Olfen, Lida's father, is detailed to examine the sleep-walker. Lida, in search of her father, goes to the tent of Caligari and inquires if he is in. Caligari smilingly says: "Oh yes, the Doctor. He will be back presently. Come in and wait for him." Lida follows Caligari hesitatingly into the tent. Once inside he throws open the case containing Caesare and awakens him. He stares at Lida with a fixed 'chilly gaze, and she, becoming frightened, runs from the tent.

When the shadows lie deepest, the stalking, ghost-like figure of Caesare, knife in hand rounds the corner of the midnight street. The apartment of Lida is but a story above, and it proves a simple matter for the lithe figure to mount to the window and, shatter the sash. He then attempts to stab her but fails. Lida awakens the village by her screams and is picked up struggling by Caesare. The flight leads over the roof tops—out of the town, where the sleeper becoming frightened drops her and flees down a narrow path.

(Continued on page 38)



(Continued from page 33)

Mr. Bradley Travels Towards the Stars

know his name. That is enough. For although it is quite likely there was not the slightest violation of confidence by Miss Phillimore, and is entirely within the bounds of probability that there was no collusion, the fact is there was every possibility of collusion. Which does, despite the fact that it violates courtesy, remove that instance from the field of absolute proof. Though, possibly, to use his own phrase, Mr. Bradley does not care a damn about that.

Writers like Mr. Bradley (if his English status be as prominent as his book leads us to believe), should avoid the strain upon credulity which a too "posey" ignorance imposes. I do not deny that Mr. Bradley may never have heard of Quentin Roosevelt. But I confess I do not believe that he never heard of him. I do not believe an intelligent writer of so important a work as "Towards the Stars," would be so insultingly careless of the name and memory of members of a family as internationally conspicuous as the Roosevelts as to pretend he did not know the correct name. Why should a man so indefatigable in his labors as Mr. Bradley, be so lazy that he would not reach up to his own or a nearby bookshelf, or a public library (I assume they have these institutions in England) and look in "Who's Who" for the correct spelling of Quentin Roosevelt's name? As I say, I do not believe Mr. Bradley did not know it at the time he wrote the book, although he may not have known its spelling at the time of the seance at which the name purported to "come through." If he is honest in his statement he is too careless and slipshod a person to be intrusted with vital research. Such a glaring insolence serves only to raise doubt where doubt is already a predisposition.

Of Mr. Bradley's defense of VALIANTINE, nothing need be said. We all know that a medium once caught in fraud is always subject to suspicion, just as we all know that it does not necessarily follow that because fraud is occasionally employed there can be no such thing as genuine phenomena. Certainly Mr. Bradley's experiences with VALIANTINE were sufficiently remarkable to warrant the book without any other reason.

I believe I have sufficiently indicated the philosophic explanation of what may be mistaken for spirit phenomena, admitting without qualification that the phenomena certainly are psychic.

There remains, however, a matter of philosophy which Mr. Bradley has seen fit to include in his book in the transcription of communications by means of automatic writing from a disembodied entity styling himself JOHANNES.

Either Johannes had access to the books issued and published by the Rosicrucian Fellowship, the works of the Theosophical Society and its writers, and

odd bits of theosophy by various other names but having the same Madras incense smell, or else the writers of these interesting tomes had access to the same sources as Johannes.

Both are likely, of course, but when so grave a matter as spirit communication is in the balance, and it is demonstrable that all of Johannes' philosophy and description of the "otherland" is to be found in preceding volumes varying from Swedenborg to the Yogi Publication Society, it can hardly be taken as "evidence" of the first water except by those who do not think through.

The prophetic material very closely coincides with that set forth by Mr. Walter Gorn Old, better known as SEPHARIAL, in his *Geodetic Equivalents*, which was off the press before Mr. Bradley's book, and in the hands of practically all of the leading occultists and psychic phenomena students in England before Mr. Bradley visited Arlena Towers there to start his journey "Towards the Stars."

In fact, Mr. Bradley's Journey Towards the Stars might be taken to be more of a journey towards the stars, if only he is manly enough to admit that there is much more experiment, record, and comparison necessary before he again becomes so certain that his book will sweep the world off its feet. The world is no Cinderella in the matter of feet, and it takes considerable of a jolt to jar it loose.

Now I am the first to admit two things—first that it can be so jarred—and second—that it needs the jarring. But I cannot admit that in "Towards the Stars" Mr. Bradley has achieved this feat.

I intend to show that the whole set of experiences set forth by Mr. Bradley are really evidential. They are evidential of a whole set of clearly defined suppressed desires on his part, particularly of two complexes both of which are highly commendable, and a third which is beyond classification as commendable or incommmendable, having relation to the polygamous instinct in the animal which roves and slays and yearns to reach the stars—and reaching only the stars, calls itself Man—and spells it with a capital M.

The first commendable complex with which Mr. Bradley finds outlet through his book is his hatred of war. I will not analyze the root sources of that hatred—but only point to the fact that through the book, like a silver thread in a pattern on brocade, there runs a strident, clarion, high note of protest against war—against fighting, against any "barbarous expression of brute force." I could cite page after page on which this complex rears its noble head—but I am writing a criticism and not a catalog. Besides, you will buy the book, unless my review fails, and you can find it for yourself.

(Continued on page 39)

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Cabinet of Caligari

(Continued from page 36)

Lida is found and brought back dazed and hysterical. She declares Caligari was her abductor. Francis, who has spent the night watching Caligari and his sleeper does not see how that can be, so together with a number of officials they invade the tent of Caligari, where they find him watching beside the box containing Caligari. They inquire for the sleeper and are told that he must not be disturbed. He is then impatiently pushed aside and they go in to examine him. Caligari leaves hurriedly and in their haste to open the box is forgotten. Upon examination they find in place of Caligari, a wax dummy which is thrown down in disgust.

Francis, in pursuit of Caligari finds himself at the door of a building. He notes with some surprise the sign "IN-SANE ASYLUM" but goes in.

Here to his amazement he finds the very characters of his strange adventure as inmates of the institution. He steps up to an attendant saying: "I am looking for a man who calls himself Caligari. Is he a patient here?"

He is told that only Dr. Sonnow, the head of the institution could divulge the identity of the patients. He is then lead to the study of Dr. Sonnow. Upon their entrance the Doctor looks up and Francis recognizes him—**CALIGARI!!!!**

He rushes out where he collapses upon the floor. Attendants come to him and assist him into a chair.

"The man Sonnow, is Caligari, the fiend himself!!! You are walking with death I tell you!!!" he hysterically shouts.

The attendants listen closely to his story, and later, when the doctor has retired, search his study. Here among his books is found a volume entitled "Somnambulis." Upon reading it they find that it contains an account of a mountebank monk who visited the small towns of northern Italy in 1093, carrying with him a somnambulist in a coffin-like box. This Caligari had completely forced the somnambulist under his control and used him to carry out various crimes. He managed to keep off every suspicion by placing in the coffin an image of wonderful likeness to Caligari.

At this time another interesting discovery is made. The diary of Dr. Sonnow is found; a record of the study that absorbed him day and night; an account of his experiments and study of somnambulism. Under the last date, in enthusiastic terms is written:

"At last! At last! The arrival of a somnambulist has been announced today. The desire of my life is about to be fulfilled. Now I shall hold the psychiatric secret of the man Caligari. Now I shall find out whether it is true that a somnambulist can be forced to actions against his will....."

"I shall never learn the Caligari secret until I test his theory. Fool that I am why do I hesitate....."

Here the scene "cuts back" showing the mental struggle which he undergoes and the confusing and blending of the personalities of Dr. Sonnow and the medieval Dr. Caligari. His inner conflict is thus made plain. The desire that has made him waver between the wish to carry out the experiment that will mean so much to his knowledge.

He becomes obsessed with the idea "Be Caligari!! BE CALIGARI!!"

(Continued on page 41)



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APRIL. Are You Penny-Wise and Dollar Poor—Who's Vamping You Now—Messages From the Stars (Can Cancer Be Cured by Radio Waves)—Confessions of an Occultist—The Witch Margery—The Mystical Easter—Occultism Simplified—Did Jesus Appear—The Psychological Effects of Certain Drugs—The Nitrogen, one of 19 Chemical Types of People and their Diet—My Stars (for April)—Why Prophecy Is Possible—Expression and the Soul—The Serpent as a Symbol of Life—Common Sense and Psychic Sense—The Illegitimate Child.

MAY. When God Declared War—The Discovery of 12 Vitamins of Light and Color—Why Capital and Labor are Penny Wise and Dollar Poor—Messages From the Stars or Radio-Telepathy—Outside The Door—The Call of Life—Occultism Simplified—Play The Man—"Censored"—Some Rare and Curious (occult) books—Confessions of an Occultist

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Mr. Bradley Travels Towards the Stars

(Continued from page 37)

The second commendable complex which thus displays itself is his profound admiration for his deceased sister, and his gratitude for the "guidance which he receives" at her hands.

The third outstanding complex is that of libertarianism. His spirit friends fill to the brim his hunger after peace. His sister says just what he would have her say, in just the manner he would have her say it—and through the philosophical JOHANNES he finds his justification for those polygamous urges which at times trouble, or at least concern so many other weary wanderers through this mundane sphere.

Is it possible that I am suggesting that the phenomena recorded in Mr. Bradley's book are the merely mental fulfillments of his unconscious wishes? No, it is not. They are all of them wish-fulfilment mechanisms I am prepared to say. Any psychanalyst will recognize the urges, the suppressions, and the technique of their outlet in the pages of this remarkable book, as clearly as they will recognize the satisfaction of a host of other personal longings.

But the point I would leave with the reader, and with Mr. Bradley—for further research is this:

Taken against the suggestion of how otherwise than by spirit communication the phenomena which he has recorded could have been developed; is it not significant that the spirits concerned themselves principally with what he *wanted* them to concern themselves with? And may there not be some connection between the fact of his *needs* and his *wants* which fits into the theory of his *results*? Perhaps Mr. Bradley will write a book about this matter—for if he doesn't—I think I will.

I DO not know why it is that we reviewers invariably seek to avoid the pamphlet until our desks look something like a stock-room! It is probably the very simple psychological fact that a book "looks" more important. This is so utterly false that it is hard to justify the habit even on those grounds—for the most valuable stimuli often come from thin, anemic-looking little pallid brochures, and a volume of ponderous proportions is often only fit for resale to the junkman. At any rate, in self-defense, and to make room so that I can review anything at all, I have to record the advent of several pamphlets—all enlightening, and most of them of real value—many of which have lain on my desk for several weeks.

For instance, there is Sidney H. Beard's "The Testimony of Science in Favor of Natural and Humane Diet", published by the Order of The Golden Age (Oh memories of the Order of the Golden Door!) It is a symposium of opinions from the world's most eminent scientists to the great value of regulative diet, and provides the propagandist in this field with a wonderful little cartridge case of ammunition. Mrs. B. Stanford Clunch sends us a booklet of "Natural Food Recipes" the utility of which is self evident. No publishers name or address appears on the booklet, but it may be obtained through this magazine. Richard Lynch is present with two excellently printed brochures—one "Work and Supply", a treatise on the application of modern psychology to the Christian philosophy, the other, "Health and Healing", in which the affirmative side of religious

practice is stressed as a valuable healing agent.

In line with the latter two publications we have Florence Miriam Johnson's "Think It Over" from the Master Mind Publishing company; "The Easy Road to Demonstration" by Evelyn F. Hamilton, published by the author; "Bless and You Shall Be Blessed", by Walter DeVoe of the Eloist Ministry; and "Can the Lost Art of Christian Healing Be Restored?", by William Montrose Carr.

Putting greater emphasis upon the economic aspect of things, but pointing out spiritual methods as the means of rectifying current difficulties, is Ludwig Gutmann's "The Trail Out of the Wilderness", published by the author, and from London comes an interesting and decidedly occult pamphlet by J. H. M. on "Our Many Lives" setting forth the author's explanation of the theory of Reincarnation.

In the distinctly literary field we have a copy of "Sonnets" by M. C. S. with a preface by Upton Sinclair, containing much biographical material which helps to understand the real beauty of the poems themselves. It is published by Mr. Upton Sinclair. "Mojave Rhymes", a collection of the desert verse of Walter Wallace Robinson, published by the Austin Publishing Company, is a delicate little collection of excellent descriptive and philosophical verse. A narrative attractively bound in substantial paper from the Master Press, carries the message of "The Builder's Crown of Jewels" by Evelyn Whitell. It contains many psychological problems interestingly brought forward, and as interestingly solved by the author's occult philosophy. From Upton Sinclair also comes his biographical drama "Bill Porter", based on incidents in the life of "O. Henry", the beloved story teller of America. It is not in Sinclair's best style (he is one of the greatest propagandists in the world!) and lacks convincing action or dialog. But it is a valuable piece of—shall I say, *Sinclairiana*? The Prospero Press sends us a copy of the "Realization Song Book", a collection of hymns recast for the requirements of the "new thought" type of religious gathering. Their verse is better far than that of the majority of the old hymns—and the sentiments are such that nearly any religious group tending toward the "realization" philosophy can make use of the book.

Now in its 9th printing (which is no wonder!) Chas. F. Haanel's "The New Psychology" is a handbook which should be in the hands of every occult student. It is not perfect. It is not always sound—but its imperfections are not such that any serious and thorough student would be harmed by them, nor is its unsoundness (of course from the viewpoint of the reviewer!) such as would lead anyone to "the left." It is an admirable compendium of practically all of the developments of what, for lack of a better, we must call by the hackneyed term, the "new psychology." It is published by the author. From overseas comes, from L. N. Fowler & Co., (phew! let's stop for breath!) Ernest M. Atkinson's "Everyday Practical Psychology" which is just what its title proclaims it. Tudor Jones wrote the foreword, and you should have the brochure.

Information of interest and value with reference to "The Distribution of Physicians in the United States" is contained

(Continued on page 42)

WHAT THE OCCULT DIGEST WANTS TO KNOW—

- If the request of the President for \$50,000.00 to investigate the World Court will not be a costly chair?
- If the all seeing "I" has a deaf ear to the voice of the people?
- If the steal-trap snaps—whose fingers will be caught?
- If the brains of this generations should be sacrificed to save the crowned heads of the countries?
- If the present trouble in Mexico will bring its double?
- If the walls could speak, what would we hear?
- If the past centuries have anything to offer this one in the way of bouquets?
- If we could look back, would we?
- If the "back to the soil" slogan will make living cheaper?
- If more religion in the homes and schools will carry us back to the good old days of the ark?
- If, in the new cycle, man will have found the truth that maketh all men free?
- If we were ever so far away from freedom as we are now, in this reign of "search and seizure" terrorism?
- If the Goddess of Liberty will carry the day in the prohibition battle?
- If mental suicide is not more sinful than physical suicide?
- If mind is greater than matter, why do we have so many ungoverned people?
- If the prophecy of Hababakuk is yet to be fulfilled?
- If the Jesus controversy among the Jewish Rabbi will cause another crucifixion?
- If it isn't a strange thing how the yarn was spun around the child?
- If the Jews accept Jesus as their Savior, will the Christians overcome their hatred of the Jews?
- Where crime originated?
- If stealing was not established by the success of the first big steal?
- If it paid Adam (the first man) to receive stolen property?
- If the great magician who was responsible for the human race knew what he was bringing into the world through that stolen rib?
- Who can interpret that dream?
- If there is one department in life that does not embrace the occult?
- If birth and death are not occult phenomena?
- If we are really entering into a new era or re-entering an old cycle?
- If Christianity will survive this cycle of the sun of which we have seventy-five years left?
- If all the phenomena occurring in any *ism* is not all governed by psychic law?
- If all the phenomena occurring in any were not what is known today as spirit manifestations?
- If the white cloud in the transfiguration on the mount, was what is now known as ectoplasm?
- If there is any difference in reality, among the various cults and isms?
- If Theosophy, Spiritualism, and Catholicism are not all endowed with the same gift of tongues?
- Do they not all see by the power of the same spirit?
- Who has claim to the sun, among its many admirers?

NEWS - NOTES

AN ENCYCLICAL FROM ROME

Pope Pius XI is "Vicar of Christ" who, his Church claims, received from God the absolute right over all created things, civil affairs, Christians and even non-Christians. So the Vicar can say with equanimity, with no doubt, in an encyclical letter sent last week to all patriarchs, primates, archbishops and bishops for the instruction of their flocks:

"The heads of States should therefore not refuse to testify publicly their reverence for and obedience to the Kingdom of Christ if they wish their power to remain unimpaired, and their countries to prosper and progress. If princes and legitimately elected magistrates, in fact, were convinced that they command not in their own right but by the mandate of the Divine King it is easy to understand what sacred use they would make of their authority.

"Their subjects, on the other hand, will not attempt to escape their commands when they recognize in them the image and authority of Christ, God and man. Besides, with the growth of the Kingdom of Christ men become more aware of the brotherhood which unites them and this awareness decreases the danger of conflicts."

The encyclical, the latest of a series sent out by the 259 popes, is *unusually aggressive* in the Church's cause. It exhorts the faithful to "militate courageously under the banners of Christ the King, to go back with apostolic fervor to the rebels and misguided ones and strive to maintain the rights of God himself intact," for "when in international meetings and parliaments the sweet name of our Redeemer is passed in shameful silence it is highly necessary to acclaim it publicly, announcing everywhere the rights of His sovereign dignity and power."

JESUS AND THE JEWS

Throughout the land headlines blared **RABBI WISE SAYS JEWS SHOULD ACCEPT JESUS.**

As the implication of those words sank in, Jews became excited and commenced to flay famed Manhattan Rabbi Stephen S. Wise right and left. The Agudath Harabonim* issued an edict against him. Rabbi Louis Ginzberg, professor of the Talmud at the New York Jewish Theological Seminary, declared: "Rabbi Wise does not represent the beliefs of a majority of Jews."

At length someone troubled to discover that Rabbi Wise had actually only said that modern Jewry must accept Jesus as a great Jewish teacher and indorse His ethical code. Later the Rabbi explained, that he had used the words "accept Jesus" in the sense of "accept Jesus as a man and a Jew." He said: "There is no question of embracing Christianity save by Christians.

Further it appeared that all Rabbi Wise had been driving at was the expression of his enthusiasm for a book *Jesus of Nazareth*, written at Jerusalem and in Hebrew by a Dr. Joseph Klausner, who set forth the Nazarene simply as a great Jew and not as the Christ.

—Time.

By Constance Allen

SECRETS of PALMISTRY

"Let Us Meet Together"

THERE is always something alonging within the hearts of every one of us for something to fill the life more fully.

Life itself consists of demands. The body wants health, the imagination cries out for its dreams to come true; the heart longs for love, pride for position, the soul for peace, the higher self for spirituality. Shall we ever realize them? Yes, but we must learn the means by which they may be attained.

Longing for a thing leads to the search for the object. Under the influence of the search, the activities become concentrated and this develops a subtle magnetism that registers certain tracings in the palm; these lines are carefully studied by the palmist, and from such deductions, ways and means are calculated to fortify, and control situations that will yield benefit and gain to the individual instead of useless struggles against an uncertain fate. Like any other specialist he can advise methods that will bring out the best results according to the type of his inquirer, taking into consideration the lines of his tendencies, and aptitude, his capacity, and ability.

The palmist, who has the true humanitarian spirit, shares with his confidant all the endless varieties of their emotional experiences. These confidences assume the sacredness of a "confessional." You have entered the sanctuary of the other's innermost life; seen the individual as he really is; his hopes and temptations, the problems that arise from the hidden depths of his heart, and because of this inner contact, a soul to soul interest is developed; a sympathetic intimacy is established that is so closely allied to the material that sometimes it seems to me it must be one of its phases, particularly, when solving the questioning problems that are so vital, and vivid to you.

Pathos, tragedy, and comedy are each a part of life's experiences and each one's experience seems to furnish the lesson the person is most in need of, and some lives reveal histories that surpass any fiction ever written.

One delightful romance that came within my experience culminated from a series of incidents so extraordinary as to be almost beyond belief, in which a laundrybag was the principal factor. Another, was a girl driven to desperation by poverty, with a father dying from tuberculosis. In this case, a random glance at



a newspaper advertisement for a piano player in an Arizona saloon, turned the scale of her entire life into a happy romance. I think I still have the sample of the soft gray wedding dress she sent me.

Another instance was that of a young woman toiling under ill-paid and laborious conditions, whose hand revealed talent for story writing. She could hardly believe this, but as she told me afterwards, she thought she "would try it for fun." Her first story was accepted,

and at the present time she is under contract with one of our prominent magazines.

But there are some phases frequently met with that are difficult to reconcile with the gentler type. One little, thin, quiet appearing woman afforded a psychological study of this. Her face always wore a placid smile, the attachable sort of an affected piety, or virtue that is put on like a garment when you want to dress up. When she spoke of her husband her smile would have done credit to a saint.

"Yes, my husband is a good man," she would say, "but we are not congenial." It is not possible to describe the essence of martyrdom expressed with those words.

She had "acquired the habit," of consulting fortune tellers, to determine when her husband's death would occur. One of them predicted the desired event to have occurred three years before, "But he has just died," she said to me. Her reproachful smile caught me so completely under its psychological effect, I actually found myself saying, "Too bad such a mistake was made in the date."

However, I recovered myself in time to give her an idea of the power of thought which I hope she has profited by.

The palmist has a wide, exhaustless field in which to gain his understanding of human experiences, which yields ability to clear the way for others, and the hand is the guide by which he solves each individual destiny.

So, readers, let us get together; confide your problems; let me share them with you; they can be solved, for every cause has its effect, and from these effects results are deducted, and by this means the obscurity of indecision is removed, along with doubt, and even fear.

It is when we do not know the way that creates worry, uncertainty and doubtful actions.

REVELATIONS of ARCHAEOLOGY

What the Reverent Spade Is Finding of the Past

SEEK FIRST MAN

Science still continues its quest of the bones of the first man. Some weeks ago Roy Chapman Andrews, of the American Museum of Natural History, whose discovery of fossilized dinosaurs' eggs in the Gobi Desert electrified the scientific world more than a year ago, sailed from this country to renew his explorations in Mongolia with evidence of mankind's earliest existence the principal object of his search. Shortly Dr. Ales Hrdlicka will lead an expedition, sponsored jointly by the Smithsonian Institution and the Buffalo Society of Natural History, through Asia, Java, Australia, and South Africa, on a similar quest.

In Java the party will explore the territory from which came the bones of the famous Pithecanthropus erectus, oldest known man. In India, exploration will be made in the Siwalik Hills, where interesting discoveries of the fossils of apes with manlike characteristics recently were made.

Caves in the Straits Settlement and the place where the Rhodesian skull was found in Africa likewise will be visited, and collections of bones of primitive Australian inhabitants will be studied. Doctor Hrdlicka also will meet Prof. Raymond A. Dart, of Johannesburg, South Africa, whose recent discovery of the skull of an ape-man added an important item to the world's store of anthropological lore.—*Popular Science*.

MAYAN RUINS EXPLORED

LONDON—In the British Honduras report for 1924, published in the colonial reports, attention is called to exploration work in the Maya ruins, near San Pedro de Columbia, by Lady Richmond Brown, Dr. T. Gann, and Mr. F. A. Mitchell-Hedges. A visit to the ruins by a British museum official is anticipated.

—*News Dispatch*.

FIND ASHTAROTH FIGURE

CAIRO—The expedition sent by the Philadelphia University Museum to Beisan has found in the recently discovered Canaanite temple there an Egyptian stele of the eighteenth dynasty, showing the figure of the Canaanite goddess "Ashtaroth of the Two Horns," in the form of a woman wearing a long flowing dress and holding a scepter in her left hand and the Ankh (sign of life) in her right hand. A conical crown with two feathers and two horns surmounts the head, and before her stands the figure of the woman who dedicated the stele, offering a lotus to the goddess, who is smelling it. This stele is most important, being the only monumental representation of its kind ever found.—*News Dispatch*.

TO HUNT JOSUA RECORD

St. Louis—Records of the conquests of Joshua, Bible time campaigner, whose command caused "the sun to stand still in the midst of heaven," and of the life and laws of Moses will be sought next Spring in Palestine by Dr. Melvin Grove Kyle, president of the Xenia Theological Seminary. The explorer hopes to locate and unearth a lost "city of learning" or "library town" which, according to Bible records, was destroyed by Nebuchadnezzar 2,500 years ago.—*News Dispatch*.

TUT MYSTERY UNSOLVED

PHARAOH Tut-ankh-Amen's inner coffin is opened, near Luxor, Egypt, revealing the mummy of a fifteen-year-old boy, surrounded by marvelous treasures and encased in gold.

FIND OLD SKELETON

Near Bainbridge, Ohio, four royal mound builder skeletons are found; copper helmets, silver ornaments, rich strands of large pearls, and colored cloth with woven design make the discovery unusually interesting.—*News Dispatch*.

Cabinet of Caligari (Continued from page 38)

Francis and the attendants close the book, and at that moment a man rushes in breathlessly exclaiming: "The sleeper has been found dead in a ravine beyond the town."

Caesare is immediately brought in upon a stretcher. Dr. Sonnow comes in shortly afterwards, and is horrified by his death. He falls weeping over the body. His mind long tense now breaks and from this time becomes a raving maniac. He is thrown upon a couch and put into a straight-jacket.

Francis, bewildered, stands as though in a dream.

Francis nervously and anxiously pulls

Sir Oliver by the arm through the building. On every side are seen the characters of the plot, each occupied with some delusion. At length they come upon Dr. Sonnow (who is sane the while) and at the sight of him Francis becomes frenzied and throws himself upon him with cries of "Caligari!! Caligari!! He is Caligari!!!"

Francis is taken off by attendants and while he is madly raving Dr. Sonnow composes himself, and noddingly, with a look of enlightenment exclaims:

"At last I know his mania! Astonishing!! He believes me to be the mythical Caligari but now I know how to cure him!!!!"

ASK TWO QUESTIONS

If you wish to obtain knowledge of your real self, your leading or latent capabilities, what you are best fitted for, what tendencies should be strengthened or what should be avoided. For better understanding of yourself Constance Allen will give you suggestions that may benefit your plans for the future.

Give sex, year and date of birth with good impression of the lines of your hand (the palm) by using a rubber kodak roller (3 inch size) and printer's ink. Ink roller carefully, roll over palm, when well covered with ink, place palm with firm pressure on sheet of paper. Cleanse hands with gasoline, and send your palm-print to

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Deeper Issues of Occultism (Continued from page 21)

do one of two things, and do it quickly. He must either bolt back into his body like a rabbit down its hole, or he must press on and open up the higher consciousness. But one thing he must not do, and that is, linger in the land of phantasms that is the frontier between subconsciousness and superconsciousness, for that way lies madness.

When he comes to the gate of the higher consciousness, however, he will be met by the Angel of the Threshold who will ask him the age-old question that he must answer before he can pass on, and the answer to this question is not any Shibboleth that admits to a secret society, but the very reasonable query to be addressed to the stranger who knocks at any door, "What is it you want?" and the answer to that question will depend, not on the knowledge, but on the character of the applicant. If rightly answered, the way will be made plain for his advancement; if wrongly answered, he will be left to find his way back to the earth plane as best he may, and that is neither a very pleasant nor a very safe experience.

To study occultism is to connect oneself up with a great power-house in the Unseen. There may be no tangible results, because one's nature is made of non-conducting material; or because doubt of the reality of the phenomena investigated prevents the terminals of the psychic contact from being pushed home in their sockets. Knowledge and Force form the two poles of the circuit, and when these are conjoined the power flows through. A nature which contains no force can study the sacred science and no results will be brought about, and a nature which has no knowledge will be unable to utilize its force; but where there are both knowledge and force, it is only a matter of time until some illuminative idea gives a sudden glimpse of the significance of the inner life, which completes the contact, and that person, for good or ill, is in circuit with the unseen power-house. Occult science, in itself, is neither good nor evil, save as it is used, and that is why it is so necessary to approach it with clean hands, a pure heart, and a disciplined and dedicated will.

Occultism is not child's play, and it is very far from being fool-proof. For its pursuit strength is required, as well as purity; but all who have touched its deeper issues unite in declaring that it is no will o' the wisp, dancing over a bottomless bog, but a true path to the Light, though narrow as a razor's edge.

Book Reviews

Bradley Travels Towards the Stars
(Continued from page 39)

in a bulletin by Lewis Mayers and Leonard R. Harrison, put out by the General Education Board. It is a survey in style, material and substance.

Dr. Frank McCoy obliges with a copy of "The Fast Way to Health", treating at great length and with clarifying detail of the therapy of fasting, and diet in general. The Doctor's book should be read by all who are alive to the importance of this field or preventive and curative medicine, and the bearing which the subject has upon the development of the occult functioning of the human vehicle. The book is from the Times-Mirror Press.

No one who reads George Chainey's

book, "Paradise" can doubt that it has brought to the author a realization of the "hereness" of that blessed state. One may quibble with Mr. Chainey's theology, one may not be willing to accept much of his rationale but one must admit the genuine honesty of purpose which caused the book to be written. It is an interesting piece of reading, and certainly deserves something more than a glance from the student of the occult. It is published by The Christopher Publishing House.

The Children's Foundation of Valparaiso has issued a volume called "The Child: His Nature and His Needs" which contains the laboratory record of hundreds of cases in many phases of psychological and biological adolescence. Prepared under the supervision of M. V. O'Shea, Professor of Education in the University of Wisconsin, it is authoritative and its value is too evident to need pointing out. * * *

STARTLING FACTS ABOUT DISEASE

Cause, Cure and Prevention. By Chester LeVere. (Author) \$2

When the United States Constitution was framed, Dr. Benjamin Rush insisted that it should contain a clause for medical as well as religious freedom. Today we begin to see the wisdom of this idea, nopoly.

State medicine is becoming the law of the land; and state medicine is synonymous with Allopathic Monopoly. This is, distinctly, drifting towards paternalism and pauperism.

Medical control seeks to rule by fear. Fear is ever founded upon ignorance.

Self-infection from improper elimination; poisoning of the body through drugs, vaccines and serums, and X-ray and radium treatments are the causes of cell and tissue degeneration. The two last represent the Allopathic stock-in-trade.

Dr. Oliver Wendell Holmes, an unimpeachable witness, says: "The disgrace of modern medicine has been that colossal system of self-deception which has emptied mines of their cankered minerals, robbed the vegetable kingdom of its noxious growth, the entrails of animals of their impurities, the poison bags of reptiles of their venom and taken all these inconceivable abominations to thrust down the throats of human beings." And we will add, to inject into their life-blood circulation.

Nothing has ever been found that will increase the power of the human body to cleanse itself, if let alone.

The foulest blot ever placed upon the name of science is the teaching that human life can extract health from a sick, poisoned calf or a diseased horse. All this is sponsored by the Allopathic Monopoly.

A most eminent physician, speaking for the medical fraternity, says: "We still have the public as abjectly cowed today before the omnipotent hosts of bacteria, as it was by the evil spirits, ghosts and witches of a past century."

Rudolf Virchow, father of the germ theory, recanted completely and, before his death, declared that germs, far from being the cause of diseased tissue, seek their natural habitat—diseased tissue; just as mosquitoes seek stagnant water but do not cause the pool to become stagnant.

Chester LeVere's "Startling Facts About Disease" turns the searchlight on the medical world. And may an outraged public opinion force all those selfishly conspiring against the health of the community to act the truth, the whole truth and nothing but the truth.—G. A.

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